

SACRIFICE: A DOCTRINAL HOMILY

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MANHOOD INTO GOD
DISCERNING THE LORD'S BODY



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ADORATION OF THE LAMB: DETAIL FROM THE GHEENT ALTARPIECE
ST. BAVON, GHEENT

HUBERT VAN EYCK, C.1370—1426 & JAN VAN EYCK, C.1390—1441
EARLY SCHOOL OF THE NETHERLANDS

Metacosmesis Mundi per Incarnationem

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Sacrifice: A Doctrinal Homily

by

Frederic

F. HASTINGS SMYTH, PH.D. 1888—

Superior,

Society of the Catholic Commonwealth



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TO THE MEMBERS OF THE SOCIETY OF THE
CATHOLIC COMMONWEALTH WITH THE
AFFECTION AND GRATITUDE OF THE AUTHOR

Preface

For many years I have been concerned to discover some of those elements in the Marxian teaching of Dialectic Materialism which have enabled it to make its undeniably wide emotional, even quasi-religious, appeal to multitudes of people, both East and West in our contemporary world. One of the principal elements in this religious appeal appears to me that the Marxists have brought to light a truth about our created world which Christians have for long either forgotten or suppressed. This truth is that human beings—in this respect like all other animals—are necessarily integrated within a material order. In other words, by their very nature, they are not “purely spiritual” beings.

Because of this emphasis, Marxian Materialism contains a necessary truth relative to the human predicament. I am therefore also concerned that Christianity cannot “combat” or even effectively stand up against Marxism and the world Marxian movement, if its reliance continues to be exclusively upon a “purely spiritual” presentation of its truths. I believe that a contemporary re-examination of the doctrinal resources of Christianity is now almost overdue.

I find the requisite latent—but too much neglected—weapons in the materialist wing of the Christian armory in the character of Christianity’s central doctrine. This is the doctrine of the Incarnation, that is, of the enfleshing of the Son of God, of Very God Himself assuming the elements of our material order into His Body and Blood; and in this way bringing mankind back *both* in body and soul into a new world order conformable to the will of God.

This short Homily on Sacrifice is written, in one of its aspects, to show that in their care for the quality of their ma-

terial bread and wine required by, and prepared for, their Sacrifices, Christians may discover a fairly wide area of world-redeeming interest, of desire for the refection of human life, both socially and individually (for these cannot be separated), to share with all humanists of good will, often including the Marxists.

On the other hand, the dangerous deficiencies of "mere humanism" (if this makes human earthly welfare an end in itself) are also canvassed here. This side of the Christian witness may be more imperative now than in any previous moment of history. For man, as the only end of man, appears as a dogma upon whose acceptance the contemporary humanist revolutionary effort operates. In this short work, an attempt is made to assert unequivocally that much more is required for the true redemption of man than can ever be achieved in our this-world time process. This truth may be phrased in the statement that the full end of human life cannot be realized in the reordering of those social structures wherein man prepares his material bread and wine, no matter how satisfactorily such reordering of human life may conceivably (for the sake of the humanist argument) be approached. Bread and wine, at their best, and no matter how nearly perfected in all the social ramifications of their preparation, are ultimately validated only as they are returned to God (who is both their Source and End) in the sacrificial operations of Christian Altars.

The purpose of this present essay is to present anew and systematically the theoretical rationale of sacrifice in general; and in particular of that material Sacrifice to which Christians are called in a socially redemptive vocation uniquely the possession of the Religion of the Incarnation. And beyond this, my purpose is to hint that a world which may properly be called *Christian*, must in the end take the form (as over against the Marxian design) of a Community centered and focused upon the work of offering Sacrifice to God.

I regret that Dr. R. K. Yerkes' new book on *Sacrifice*

appears too late for me to avail myself of its resources. Also, my manuscript was completed before *Prayer Book Studies, IV: The Eucharistic Liturgy* became available. Only one observation upon this work has been possible here—a work which appears to me, however, to be theologically inadequate to the contemporary Christian situation.

This present essay has been read in manuscript by many members of the Society of the Catholic Commonwealth. I have tried to take account of their many constructive comments and criticisms. These have been of so much value that the resulting book becomes in some measure a kind of co-operative production; although for its inadequacies I am alone responsible. The Liturgy of the Altar here included has been used and tested in this Society over a period of many years.

F. H. S.

Feast of Saint Michael the Archangel, 1953

Sacrifice: A Doctrinal Homily

John 8:46: *Which of you convicts me of sin?*

I. Christianity: A Religion of Sacrifice

On the occasion of this saying, certain Jews had been taunting our Lord as an impostor and a madman. They had been doubting the authority of His words. They were seeking to discredit Him in the presence of others who they feared had begun to listen to Him seriously. As an incontrovertible answer to their jibes and doubts, Jesus threw down this bold challenge: "If you are accusing me, be specific! Who among you can accuse me of any sin?" The challenge could not be taken up. Our Lord's unflawed human perfection remains the complete validation of His pre-eminent authority among men, both in His own day and in succeeding ages. And in this respect, the humanity of Jesus was unique. This is the witness of all the Gospel records; it is the great fact that puts even His angry enemies to silence. He was a Perfect Man.

This preparation by our Lord — if we may so term it — of an individual unit of humanity within this world, a unit of our human nature, mature, fully actualized and unblemished by any fault or moral failure, has a direct connection with His ultimate offering of Himself to God within the Sacrifice of the Cross. To understand the impact of this statement, a clear definition of the meaning of sacrifice is necessary. Unfortunately, contemporary concepts

of sacrifice are dangerously confused and variously deficient. Therefore in this age no greater need exists than for a clarification of the notion of sacrifice; for upon such clarification waits the Christian scheme for meeting the historical problems which now so menacingly confront us. As Christians, we are urgently drawn by the necessities of these times to consider together what the nature of sacrifice itself really is.

It is clear from the Gospel records, as well as from much other testimony in the Epistle literature, that our Lord's primary task and work on this earth was precisely the preparation of Himself as a fully appropriate Victim for His culminating sacrifice on Calvary.¹ Thus our Christian religion, which stems above all from our Lord's preparatory life and climaxing sacrifice — and not, as often thought, primarily from His teachings and example — is itself a religion of sacrifice. In this, as in numerous other essential aspects, Christianity preserves dialectic, but nonetheless unbroken, continuity with the ancient religion of Israel, with our Lord's own religion. Therefore, fully to understand the meaning of our Christian Sacrifice, we need to look back to the origins of the whole concept of sacrifice itself. We

1 The literature on this matter is extensive. Two more recent discussions are those of Bishop F. C. N. Hicks, *The Fullness of Sacrifice* (1930), part II, chap. VI, "The Idea of Sacrifice in the New Testament"; and of Vincent Taylor, *Jesus and His Sacrifice* (1937). Principal Taylor sums up (p. 297): "The advantages of seeing the work of Jesus in the light of sacrifice are great. Light is thrown upon dark problems in the doctrine of the Atonement and safeguards are provided against perils of statement abundantly illustrated in the history of doctrine." Professor Hans Lietzmann reconstructs the earliest tradition of our Lord's words at the Institution of the Eucharist as: "I am the Sacrificial Animal whose Blood is poured out for you, that is, for the faithful people, in order to seal a new covenant with God, and whose Body is immolated for you." (*Messe und Herrenmahl*, 1926, p. 221) Cf. also A. G. Hebert, *The Throne of David*, chap. VIII, "The Sacrifice of the Messiah," pp. 192-200, "Our Lord's Intention."

St. John's identification of our Lord's Body with that of a Jewish sacrificial victim is sufficiently proved by his application of the Jewish Law against breaking the bones of such victims (Exod. 12: 46; Num. 9: 12) to the abstention by the Roman soldiery from breaking the legs of our Lord after His death upon the Cross (John 19: 36-37).

must begin by looking for these origins in remote, indeed in heathen, Semitic antiquity.

II. Primitive Communion Services

Primitive Semites, like other early peoples, led a highly corporate social life.² The social unit among them was the family clan or tribe. So complete was the sense of corporateness within each social unit that what we now emphasize (in an almost perverse extreme) as personal individuality was scarcely apprehended at all. A family clan seemed, indeed, a kind of undivided creature in itself, practically a single animal, with one blood flowing through its veins. Its various bodily functions were distributed among its members, yet without any fission of the clan body into individual *persons*, as in the sense of our own present concepts of personality.

Nevertheless, it also appeared to these our early ancestors in religion that their clan corporateness had need from time to time to be revitalized. Somehow or other, the organic living oneness of the clan was wont to become, as it were, anaemic. And the method whereby the life of the "clan creature" was renewed was a highly practical one. It consisted in letting the blood of one member and the subsequent sharing, either by mouth or by external application, of the blood of the victim among all the rest. In earliest times, this operation almost certainly sometimes involved the killing of a chosen clan member. The blood of this victim was thought of as carrying, and as applying again to all the tribe, the vital principle (the "life") of clan corporateness and of organic solidarity. And thus the common living

² The following analysis, like all contemporary treatments of the subject, derives largely from the classic work of W. Robertson Smith, *Religion of the Semites*, revised edition.

tribal unity was invigorated. An animal, perhaps also in very early times, could be commonly substituted for a human tribal blood-giver. This substitution was the more acceptable because primitive people made no clear distinction in quality of life between men and animals. Animals — especially domestic animals — could be part of a clan on equal footing with its human members. The animal blood was therefore clan blood too.³

It is also true that a tribal god was customarily included within the circle of rites of clan blood sharing. This was accomplished by pouring out, by sprinkling, or by smearing clan blood on a stone, tree, or other object which in common opinion was a localized habitation of the god.⁴ A tribal god, especially when thought of as the primal ancestor of a given clan,⁵ was no doubt believed to possess a greater or "fresher" endowment of clan life than other merely human members. Therefore the god's inclusion in a blood-sharing ceremony could be most advantageous.

But such a reconsolidation of a god within a clan group was not what we would call a sacrifice of a victim to a god.⁶ The god thus reintegrated in his clan was thought of as having much the same qualitative status in its circle as that of other members. The notion of attributing to a god a status of power or honor such as would entitle him, especially and exclusively, to a gift from all the other clan members was not clearly present among primitive men in early ages. Thus, this early blood-sharing rite wears the aspect of what we now call a communion service, rather than that of a sacrifice. For there was no offering to a god within it. Instead, there was a blood communion which fortified a god

3 Smith, *op. cit.*, p. 124; Hicks, *op. cit.*, p. 34. The primitive method of clan-with-god consolidation survives (but with later interpretation) in the blood-sprinkling ceremonies recorded of Moses in Exodus 24: 6 and 8.

4 W. O. E. Oesterley, *Sacrifices in Ancient Israel*, p. 47. With a later development of a concept of sacrifice as a gift to the god, stones of divine habitation assumed the role of what we call true altars.

5 Smith, *op. cit.*, pp. 40-68.

6 Oesterley, *op. cit.*, p. 53; Hicks, *op. cit.*, p. 38.

in his "belongingness" to a clan in the same way that the "belongingness" of its human members was also revitalized. As a matter of fact, so materially practical was this whole primitive social procedure that, although we can now detect there the seeds of what later developed into a religious communion rite, it nevertheless appears at this early stage almost more like a physiological therapeutic operation for healing a "clan animal" (with a god included), than what we today would count a religious occasion. In any event, this period of religious development may properly be characterized as a pre-sacrificial stage.⁷

III. The Development of Sacrificial Concepts

With the passage of centuries, the primary ritual objective of renewing tribal corporateness by sharing a common blood became blurred. Eventually it was almost lost. Yet the ancient rite persisted. The persistence of a ritual ceremony whose original meaning has grown dim is a frequent phenomenon in history.⁸ Also, more often than not, it happens that when succeeding generations of people are thus confronted with a social ritual conserved in their midst, but whose earlier significance is unremembered, a revised meaning is read into it, a changed intention is attributed to it, and a new purpose is assigned to it. Such was the lot of this primitive rite of killing a clan animal and of distributing its blood in order to revitalize clan solidarity.

In these later times, the gods had come to be looked upon as transcendent beings. They dwelt in the skies, in heaven. They could be the special protectors of a clan or tribal group,

⁷ Oesterley, *op. cit.*, p. 12.

⁸ Oesterley, *op. cit.*, p. 14. "They (the Arabs in later times) have, for example, no idea of the original meaning of the sacrificial feast, although it is religiously kept up."

but they were not members of it with the status of human members. Indeed, the whole notion of a clan as a kind of social animal organism was by this time weakening. The gods moved into the role of tribal defenders who were to be invoked for support, especially in armed conflicts. But they were divine beings, dwelling in regions apart from the material world of men. They also became dissociated in men's minds from material embodiment. They were spiritual beings, and while they were usually believed to grant their presences habitually in certain local shrines or sanctuaries (where their statues often stood), nevertheless, such localization of divine presences came less and less to imply that the gods were embodied "in" material objects. This deepening insight into the transcendent and purely spiritual nature of a god found its highest expression in the monotheistic and Prophetic religion of the Hebrew nation.

With this changed and more exalted view of the nature of a god, the bringing of an animal to him and slaying it before him came to be interpreted as a conveying of the animal as a gift to the god from his worshipping people. And when the god was thought of as a disembodied spirit, it appeared more appropriate to burn an offered victim. Spirits, it was reasoned, could not assimilate unmodified flesh and blood; they were better served and pleased by smoke and the ethereal savoury scent of roasting meat.⁹ And with

9 A seventh century B.C. Babylonian account of the Flood (translated in Barton's *Archeology and the Bible*, p. 338) intimates that the gods were almost starved while sacrifices were impeded by the waters which covered the earth. When they were resumed,

*The gods smelled the savour,
The gods smelled the sweet savour,
The gods above the sacrificers gathered like flies.*

Similar expressions carry over into the Bible: *e. g.*, Genesis 8: 21: "The Lord smelled a sweet savour." *Cf.* also Exod., Lev., Num., *passim*; I Samuel 26: 19; Ezra 6: 10. The blood of a sacrificial victim was often poured out before an altar of burnt sacrifice. This may be a relic of the early smearing of the god's "dwelling-place" in order to reconsolidate him in the life of a clan. In later times it became an alternative method of getting something of the animal gift

this reinterpretation of the ancient rite (especially when burnt offerings became the rule) we have something which corresponds to what we now specifically call a religious sacrifice. This is the concept of sacrifice which informed the sacrificial system of the Jewish Temple worship in Jerusalem.

The notion of sacrifice has undergone still further modifications among us. When an animal is provided as a gift to a god, someone must give it. Such a gift, of high value in early times, involved a certain deprivation for one or more persons. The idea of sacrifice thus came to be transferred from the offering of the gift itself to the deprivation thereby imposed upon the givers. Sacrifice became focused on the notion of personal relinquishment of money, of personal possessions or pleasures which might otherwise have been obtained from private use of the sacrificial gift. It is "significant of the later Hebrew liturgy" that offerings of sacrificial gifts were customarily commuted into money, which "shows how completely the original purpose of offerings had disappeared."¹⁰ In many modern minds, sacrifice has become synonymous with individual deprivation of almost any sort, while the need for conveying an objective material gift to God upon an altar is regarded as a primitive religious superstition, and as outmoded among men of advanced religious consciousness. "True" sacrifice becomes volitional "spiritual" *dedication* by an individual of his life to God's purposes. That such high resolution may entail its human hardships is also recognized. The willing acceptance of such hardships or sufferings is also part of sacrifice. Thus sometimes that ordinary suffering or sorrow which is never absent even from "undedicated" lives seems to be recognized as a possible material for "sacrifice," and even perhaps by certain Prophets and Psalmists of Israel:

(its "life") "through" to the god. Smoke rises to disappear in the sky. Blood poured out sinks into the ground and also disappears from the sight of human eyes. In both cases the gift might become "more available" than otherwise to a spirit-god.

10 E. O. James, *Origins of Sacrifice* (London 1933), p. 258.

"The sacrifice of God is a troubled spirit, a broken and a contrite heart, O God, wilt thou not despise."¹¹

IV. Biblical Sacrificial Teaching

It appears certain, however, that passages of this latter kind, when found in the Bible, all too frequently convey to modern minds an utterly one-sided understanding of the full Biblical teaching about sacrifice. Protest is often made in the Psalms and Prophetic writings, as well as by Jesus Himself as quoted in the Gospels, against the unworthy behavior of men who participate in material animal sacrifice; but we shall look in vain there for a condemnation of the Temple sacrifices themselves as such, as these were regularly performed in Jerusalem; or for any suggestion that they were superfluous in the worship of God. These sacrifices were seen as demanding spiritual and moral righteousness of those who made them; but neither the Prophets nor our Lord ever suggested that they might be replaced by mere volitional "dedications" of men's minds and hearts to God.¹² Our Lord Himself accepted the Temple sacrifices as a normal and necessary feature of His own religious tradition.¹³ Therefore, while our Lord confirmed the Prophets who were before Him, and insisted that the offering of sacrifice de-

11 Ps. 51: 17. Cf. also "I will have goodness (A. V., mercy) and not sacrifice." Hosea 6: 6, quoted by Jesus, Matthew 9: 13; 12: 7. Vincent Taylor comments on this: "It would be a rash interpretation to say that in using this quotation Jesus was repudiating the cultus." (*Jesus and His Sacrifice*, p. 68) On the other hand, there is no record that Jesus Himself ever participated in or offered a Temple sacrifice. (*Ibid.*, p. 67) This is entirely consistent with the fact that Jesus in the flesh was preparing that Victim which was about to fulfill the whole historical sacrificial system of the Hebrews. This Victim could scarcely be conceived of as participating in the offering of some other victim prior to the Sacrifice of Himself.

12 For demonstration of this, see Oesterley, *op. cit.*, chap. XII, and Hicks, *op. cit.*, chap. III.

13 Oesterley, *op. cit.*, p. 275. Hicks, *op. cit.*, pp. 192-203.

manded categorically that a sacrificer should have prepared his gift, his sacrificial victim, within a life of righteousness and of high moral integrity,¹⁴ nevertheless, He never suggested that the material victim thus prepared need not also be presented at the Altar of the Temple. Neither did He ever suggest that a simple spiritual act of self-dedication of a righteous life to God could suffice as a "sacrifice" apart from a presentation of a material gift. On the contrary, He said: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift, and go thy way; first be reconciled to thy brother, and *then come and offer thy gift.*"¹⁵ Here is an unequivocal and positive command to complete a material sacrifice. The injunction that the life of the sacrificer should be one of social righteousness (reconciliation with brothers) applies to the preparation of the gift victim. It assumes, however, that the climaxing action of moving the material gift out of the context of the well-lived life of its preparation "through" to God in sacrifice shall be carried to completion.¹⁶ In other words, righteous behavior, which is in fact always the fruit of a continuing spiritual self-dedication to God's purposes in this life, is a *preparatory* or *preliminary phase* of sacrifice. But such righteousness of living, with its continuing devotion to God, is not the completion or fulfillment of (still less a substitute for) what in a Biblical sense may be properly called sacrifice.

In the contemporary situation, in which "purely spiritual" meanings are read into the word "sacrifice," when an earnest intentional devotion of a living human mind and heart and will to obedience to God's purposes in this world is by itself called "sacrifice," Christians who would follow Biblical teaching should make it plain that such "spiritualizing" and, indeed, subjectivizing of the concept of religious

14 In strict Jewish tradition this meant the careful observance of the Law.

15 Matt. 5: 23-24.

16 Other instances of our Lord's enjoining sacrifice are recorded in Mark 1: 44, and Luke 17: 14.

sacrifice is not a religious advance. It is, instead, a serious and weakening loss. It represents a trend in a sub-Biblical and therefore sub-Christian direction. Religious sacrifices and, specifically, Christian sacrifices always culminate in the conveyance of material gifts to God.

V. The "Why," the "What," and the "How" of Sacrifice

Three questions about religious sacrifice now demand investigation. First, *why* do men seek to convey material gifts to God? Second, *what* do men seek to convey to God when they bring material gifts to Him? Third, *how* is a sacrificial conveyance of material gifts to be carried through to its proper completion in God who is the recipient?

VI. Why Do Men Offer Sacrifice?

Why do men convey material gifts to God? Historical and archeological researches disclose that men have been motivated to this in a number of ways. Perhaps the deepest as well as the most primitive motive has been that of "pure friendliness and good-fellowship,"¹⁷ an outgoing of warm feeling toward a supernatural power thought of as a friend, provider, and guardian. Sometimes a small child, while being fed some pleasant dish in spoonfuls by its mother, will on sudden impulse smilingly try to direct the spoon toward its mother's mouth. Here we have a manifestation of a naïve but deep-lying human impulse to share the reception

17 Oesterley, *op. cit.*, pp. 28-29.

of a pleasant and happy-making abundance with its source. Similar naïve and uncomplicatedly childlike impulses to share happy-making things with a god who is believed to be their source, and who, it is reasoned, will himself be pleased by getting something of his bounty back again, have welled up among men from their own racial infancy.

Other more sophisticated and perhaps less pleasant motives were doubtless present even in earliest times. They certainly emerged in later ages and were of a type to be humanly expected. Gifts were brought to a god to gain his good will and frequently to bargain for a reciprocal benefit. Such a benefit might include destruction of human enemies. A god's protection against natural enemies (e.g. insect pests) as well as against human foes, might be bought. Also if disobedience and wrongdoing on the part of his votaries had affronted a god, people imagined that he might be bought off with a valuable gift. And when men became more pre-occupied with a sense of continuing sinfulness (and therefore of abiding human guilt in the sight of their god) than had been their earlier ancestors, it was reasoned that guilt could be laid upon a sacrificial animal. If this animal were then disposed of sacrificially, the human sinners might be relieved from their own otherwise deserved punishments. This kind of reasoning led to sacrifices of expiation.

Sometimes, it would seem, men have been prompted quite unselfishly to give an animal or the fruits of their fields to a god in order to provide him with a good meal and without making any specific counter-demands apart from the hope of the god's continuing friendship.¹⁸ In Israel, bread and wine were always set beside animal sacrifices, even when the offered animals were wholly burnt. This custom probably originated in the belief that a god's table should be fully furnished forth for a well-planned meal, even when the human sacrificers did not share in it.¹⁹

¹⁸ Oesterley, *op. cit.*, p. 14.

¹⁹ See Hastings' *Dictionary of the Bible* (one vol. ed.), "Sacrifice," section 10.

Allied to the wish to provide food for a god in sacrifice is the correlative notion, present probably from the beginning, that in so doing men could strengthen the life of their god. Primitive people believed that, like human beings, a god could grow old, weaken, and quite possibly die.²⁰ To avert this calamity, and for reasons obvious to primitive thinking, a god would at the very least need a provision of food. He might also need what would today be called a blood transfusion; for blood was believed (not without a certain reasonable insight) to be the very life itself of animate beings. So, along with the custom of providing food, we also find a widespread practice of killing an animal with the intent of conveying a fresh young life in sacrificial transfusion of its blood to a languishing god.²¹

An interesting feature of this latter practice, brought out by Sir James Frazer, is that the animal selected as a "blood donor" to a god, feared to be aging and anaemic, has invariably been one regarded as sacred to the very god to whom its blood was offered. That a god's peculiarly sacred animal should be killed for this purpose may appear self-contradictory. In order to benefit a god, shall his own peculiarly loved animal be done away with? But the explanation of this seeming anomaly is that animals "sacred" to gods had been in earlier ages worshipped as these same gods themselves. When the gods in later times came to be viewed as transcending the natural order, reverence for their anciently worshipped animal forms survived in their "sacredness" long after the animal embodiment of the gods had been forgotten. Thus the Egyptians killed a ram to convey fresh life to Ammon, the Ram God;²² certain Californian Indians sacrificed a buzzard to their god; and the Samoans killed an owl.²³ In all

20 J. G. Frazer, *The Golden Bough* (one vol. ed.), p. 264.

21 Cf. also the employment of human sacrifices in Mexico for the purpose of revivification of the sun and other divinities, E. O. James, *Origins of Sacrifice*, chap. III.

22 *Ibid.*, p. 501.

23 *Ibid.*, p. 500.

such cases, the god who was the object of such sacrificial worship, while no longer regarded as incarnate in the individual sacrifice-victim, was nevertheless still deemed to be somehow related to it. This much was not forgotten. Therefore its blood was the proper "type" for the god and it was correct to ask such an animal to act as blood donor.

Sacrificial conveyance of added life-strength from victim to god was not always accomplished exclusively by pouring out blood (by "blood transfusion"). In numbers of known instances it was carried out by applying the skin of a flayed victim to a shrine or image of its corresponding deity. This amounts to teaching that a god in one level of being (i.e. an animal whose original sacredness survived but whose genuine divinity was forgotten) was slain in order to give new life to that very same god now believed to dwell in another and higher level of being.²⁴

In all these cases we can discern groping attempts to move the vital principle of something prepared, grown or achieved in this world *into* the life of the being of a worshipped god. We shall soon see²⁵ that however blind and even shocking some of the primitive sacrificial modes of achieving their objective may seem to us, and however absurd the notion may appear that a fresh infusion of life needs to be put into a god from out his own creation, the mere existence of such an objective nevertheless betrays a profoundly true insight into the *kind* of procedure which has much later been revealed to us as necessary to human salvation. We shall also see how whatever seed of truth resides heavily veiled in the primitive rite of killing a god to "replenish" the life of that same god is fully germinated in the redemption method brought to us in our Lord's Incarnation; and how this truth is fulfilled without any inner self-contradiction in the Christian Sacrifice.

Undergirding all these many variants of sacrificial moti-

24 *Ibid.*, p. 499 ff.

25 *Infra*, p. 48 ff.

vation, we can detect a common element present always, even when it has lain so deep that other consciously held but more superficial motivations have obscured it. Men everywhere, however dimly, however confusedly, have sensed that the world in which they live issues from and is related to some higher power. And with this power a personal human relationship can be established. In order to strengthen this relationship, men's impulses have ever been to prepare something within their world which is desirable and worthy both to be put forward and to be conveyed to their god. In one way or another, the god has then been believed to respond by finding a means of returning something of the virtue of that gift which he has received and accepted to its human givers. These, in their turn, then obtain a renewed strengthening of common life, with the life-force of the god himself infusing their thus revitalized human powers. This binding of the life of men in this world with the life of the god they worship in ever-renewing strength by means of sacrifice is what we call atonement (at-one-ment) of men with a god, of a god with men, and of men among one another.

VII. What Do Men Offer in Sacrifice?

The second question: "*What* do men seek to convey to a god when they bring material gifts to him?" suggests raising storm warnings against darkly looming clouds of metaphysical discussion. The answers to the "whys" and the "hows" of any human action seem to lie in the relatively accessible fields of historical, psychological, and physical research. But to discover *what* a thing *is* in connection with which we take some action requires ultimately a metaphysical enquiry. We are here asking the question: "What is a gift?"

But this hint of metaphysics need not disturb us unduly;

for metaphysical thinking is in the last analysis only the full and careful exercise of common sense. To discuss the "whatness" of anything which is to be conveyed to someone as a gift, we need only to examine our ordinary thinking about gifts which we make to friends at Christmastide or on a birthday. The first step in the gift process is our remembrance of the future recipient in connection with a chosen occasion. The next step is our desire to have part in pleasing him at that time. The next step is either to construct the gift with our own hands or to select and purchase it with the tastes of our friend and his special requirements in mind, so that our gift may be as appropriate, as useful, and as beautiful as circumstances permit. The next step is usually that of careful and especially attractive packing and wrapping. The final step is actual presentation of our gift.

Thus the whole gift which our friend receives *is* something more than a "mere" object. And no matter how useful or beautiful the gift may be, *what it is*, is something which goes beyond this mere beauty and usefulness. Common sense tells this much to both giver and recipient, and this is how we get a metaphysical insight into what a gift *is*.

VIII. The Concept of Material Substance

What the gift substantially *is*, is precisely the whole historical structure of what has "gone into it" in its preparation. The substance of the gift in its final stages "contains" the attentive planning and skillful work which have "gone into" (a common-sense but profoundly metaphysical expression) its completion. It "contains" the affection and love of its giver. It "contains" the intention and purposes of its future envisaged use by the receiver. The gift *is* vastly more than its mere obviously sensed (i.e. by eye and ear) reality.

It therefore conveys under its physically material form what is called a deeper *substance*.²⁶ And this *substance* of the "mere thing" is precisely the structure of its history, with all the personal planning and work and other relationships involved in this history. In addition, this *substance*, here conveyed by the object, is also a compound of the contemporary relationships of the gift within its immediate environment. Its *substance* also contains all those purposes for future use and happiness which are in the minds of both giver and recipient.²⁷

Common sense tells us this much about the *substance* of any material thing. In the substance of a thing its history (including its purpose) "makes all the difference." If, for example, I had neither made my gift for my friend, nor, lacking this, had shopped for it personally; if I had perhaps not even chosen any particular object with a special friend in mind, but had sent a secretary to "buy some things for some people to whom I have to send presents," then this historical lack of personal care would be an element in the substance less precious to each recipient than would a gift into the structure of whose history my personal care and thought had entered. A friend might not know of my lack of care. He might, indeed, attribute a personal devotion to the substance of my gift which did not actually reside there. In this case, his generous (but mistaken) attribution of my affection to the history of my gift would become an element in the gift's *substance*; for this attribu-

26 It is sometimes said that a gift is a "symbol" of respect or affection from the giver to the recipient. The contention is that in this case the word must be taken in its classic sense. Adolf Harnack writes: "What we nowadays understand by 'symbol' is a thing which is not that which it represents; at that time (i. e. in the ancient world) 'symbol' denoted a thing which, in some kind of way, really is what it signifies." (*History of Christian Dogma*, English trans., II, p. 144.) In other words, a gift-as-symbol would *contain* affection as an element in its *substance*.

27 Note that this does not mean that the substance of the gift *contains its future*. This future is not yet in existence. But present purposes, expectancies and future possibilities are clearly part of the gift's history at any given moment already arrived and are therefore already within its substance.

tion would indeed be something which had historically happened to the gift. But my own actual lack of care would also remain; and therefore within the substance of my gift would also lurk the possibility that I might be "found out" in the future. Within the substance of my gift to my friend I would have conveyed a "false impression." This substance would be to this extent undesirable; for it would be morally reprehensible. It would *contain* a lie historically enshrined and therefore conveyed to my friend, whether he himself ever consciously became aware of this or not.

That actual histories and associated relationships are "in" the substances of things is known to us in many other ways. For example, a curl of hair in a mother's locket is not merely *any* curl of hair. It is one, it may be, from the infant head of a now grown man. Its substance is that of the treasured historical relationships and events connected with it. It is a structure of past time "congealed," as it were, in an object emerging out of a past time process. If it were lost, an advertisement might appear: "Lost, a locket of little material worth, but of a substantial value to its owner." And this "substantial value" is not merely within the "memories" of the owner — else why is there need to wish for the locket's return? Subjective memories remain, whether the material locket is lost or not. The metaphysical insight of common sense teaches us that the small curl of hair *is a substance containing a history*; and when a mother holds *this* lock of hair she holds a treasured element of the past, a valuable structure of lived experience, in her hands.

Again, a thief can sometimes contrive through what is called a "fence" to get stolen objects into the channels of legitimate trade. The stolen goods may then be bought in good faith by innocent purchasers. However, if the stolen status of these things is later discovered, they are taken in charge by the police and restored to their real owners. The reason for this is that the historical substances of these things have "stolenness" within them. This metaphysical insight

suffices in the eyes of the law to enjoin the return of the stolen goods to their original owners, in spite of the fact that innocent "buyers" may have suffered a financial loss in a commercial transaction which appeared to them quite honest and straightforward.

Karl Marx invoked this same metaphysical insight when he wrote that "commodities (objects humanly manufactured for commercial trade) are only definite masses of congealed labour-time."²⁸ Here the word "masses" obviously does not stand for "weights," but rather for the commodities considered as substances containing the time-structures of their histories. These substances are (along with other content) the hours of labor, care, and skill which have been "put into them."

IX. Substance as an Historical Concept

This same metaphysical insight (that the substance of a particular object is the structure of its actual total history; that it is the temporal-spatial connection which the object both has in the present and out of which it has grown in the past) also lies clearly revealed in the traditional Catholic attitude toward relics of the Church's saints. For example, a fragment of a bone of St. Catherine of Siena is not a mere "reminder" of the heroically virtuous past life of that saint. As a matter of fact, for the purposes of such a "reminder" a picture would both serve better and be subjectively far more edifying. But the bone fragment is treasured because it is in historical material integration with the life of the saint, it survives *out of* her life, and its substance is therefore still

28 "A Contribution to the Critique of Political Economy" (London, 1859), p. 19. Self-quoted in *Capital*, vol. I, chap. I, p. 46 (English trans., Chicago, 1906).

objectively continuous with the historical substance of that life. It is not a "mere" piece of bone; it is a piece of bone carrying forward into the present a history whose time-and-space structure includes its origin in the saint's life and activity during her earthly days. It therefore carries forward and makes materially accessible this "past" area of its substance within its present-day environmental contexts. And whatever reservations may be made, relative to some popular abuses in the *use* of such relics, the Church's insight into what they *are* is both profound and right.²⁹

This historical concept of substance underlies an understanding of *what* is conveyed to God within a victim put forward as a sacrificial gift to Him. In those ancient times, when the Semites of the eastern Mediterranean area were mostly nomadic peoples, a sacrificial gift-victim was quite understandably an animal chosen out of tribal flocks. Such an animal had been bred, tended, and brought to maturity within the common corporate experience of a given tribe. Therefore, into its living substance had been made to converge, as into a central focus, the primary interests, the work, the hopes, the fears, the joys, the victories, the sorrows, and the defeats, in short, the summed accomplishments of a whole clan embracing the time-period of the life of the chosen sacrificial victim. The substance of such an animal

29 In this view of substance, what we call a spatially three-dimensional "thing" (e.g. a relic of a saint), is actually "flat" in the dimension of the time-process. A material "thing" is but the *surface* of a substantial entity whose "depth" or fourth dimension extends "backward" into its history. A sensibly accessible "thing" has, therefore, an *accidental* relation to its corresponding intelligibly accessible substance (which includes its time-dimension) in much the same way that we customarily say a spatially two-dimensional surface has an accidental relation to a spatially three-dimensional solid thing. Thus, if one were to lay hold on some material object by attaching a suction cup to one of its surfaces, one could "pick up" the accidental surface; but in so doing one would inevitably also "pick up," by concomitance, the whole object in which that surface (as accident) inhered. Likewise, when one "picks up" a three-dimensional object, one likewise "picks up" that "backing" of historical structure or *substance* in which the time-flat *thing* accidentally inheres; when we lay hold on any object or thing, we necessarily lay hold upon its substantial history by necessary concomitance.

was the very structure of a span of clan experience and activity embracing an historical section of the socially united lives of all clan members. And such a structure of activity and accomplishment within the world of the god's creation could thus be conveyed substantially under the form of the animal as a gift to the god by his human worshippers out of creation and back to that creation's source. Thus, in sacrificial worship it was not the mere immediate physical entity of some animal victim which became the gift of a clan to its god. It was rather the substance of this victim; and this bore to the god a period of history of clan life. It was primarily an historical substance whose conveyance was intended in every tribal sacrificial offering. This was the metaphysical insight (upheld, perhaps, more by sound traditional instinct than by systematic intellectual formulation) which lay at the root of the developed Hebrew system of religious sacrifice, and which found its expression in the daily round of the Jewish Temple worship at Jerusalem.

X. How Can Men Offer Sacrifice?

Finally, *how* is any gift prepared by men within their physical world to be "got through" or conveyed successfully into such a state that it can be appropriated by a recipient god?

The answer given to this question has depended historically upon men's concepts both of the state of being of their god and of his character. To primitive peoples, the answer must have appeared relatively simple. As we have seen, there was a time when men thought of their god as present in the midst of his clan in much the way that all human — and even animal — members were present. Ceremonies of social consolidation by distributive smearing of clan blood

(human or animal) included the god (available to physical contact within his peculiar stone or tree) directly and corporeally with the rest of the tribe. But here there was little if any notion of conveying a gift *to* the god. These were what we have called pre-sacrificial days.³⁰

However, with the developing notion of true sacrifice, the problem of modes of conveyance of humanly prepared gift-substances to the gods raised difficulties in men's minds. These difficulties became increasingly complex and greater in number as human religious insights sharpened and grew more profound. In fact, the whole history of man's religious development, within the Judeo-Christian tradition, might be traced in terms of the progressive understanding and, finally, of the solution of the problem of substantial "sacrificial conveyance."

At one early historical point it seemed sufficient to worshippers simply to leave a material gift at a place which some god was wont to frequent, and where he himself might "come and get it" at his pleasure.³¹ In this case it seemed that a spirit might be able to make direct use of such material offerings as food and drink. A like belief prevailed relative even to departed human beings; for although the souls of the dead seemed to have left their bodies, nevertheless in early times food was left in tombs, in the belief that disembodied souls could somehow obtain nourishment from it.

In the case of the gods, however, men began to suspect the existence of serious physical difficulties in the way of conveying gift-substances to them. As was suggested above,³² when gods were thought of as pure spirits, lacking all properly material embodiment, it appeared unlikely that they could make direct contacts with material things. Merely

30 *Supra*, p. 5.

31 Oesterley, *op. cit.*, p. 82. It is probable that the "Shewbread" of the Temple derives from this ancient belief. "Clearly . . . it was an offering of sustenance to Yahweh, which He was believed, in some unexplained way, to consume."

32 *Supra*, p. 6.

leaving unmodified food in their presence began to look like a dubious procedure. Thus, the next religious development — which was also a kind of scientific sacrificial “improvement” — was either to burn the offered food in whole or in part, and thus to transform it into something that looked like “spirit,” or else (in the case of living animals) to pour out the blood upon the earth. Here, as in the case of the smoke and savour of the burnt-offering, the blood disappeared from the sight of human eyes and seemed somehow to go beyond this physical world into a region more available to a spirit god. Pouring animal blood, or, in some cases, wine, and burning animal flesh or other prepared foodstuffs, one might say, were the two major technical advances made by early man in conveying his material gift-substances successfully through to that spiritual, supramundane level of being where a god was thought to dwell.

XI. Distinction between Oblation and Sacrifice

At this point it ought to be emphasized that neither the death of an animal, the burning of flesh or other offering, nor the pouring of wine on the earth (that is to say, no immolations of natural substances), are of the *essence* of sacrifice. All these are methods, indeed they are kinds of scientific techniques, for converting material offerings into such a state of being that they can then move out of the world of ordinary matter into the world of spirit. The *substances* of all sacrificial victims are invariably thought of as continuing in existence, but in another mode of being. It is the *conveyance* of substances offered under material forms out of their natural world of origin and into the supranatural world which a spiritual god inhabits which is properly called a sacrificial action. Therefore the death of an animal is not

accomplished in order to terminate absolutely a life within that offered substance, because life is obviously an essential—indeed the primary—element of every animate substance. On the contrary, an historical substance put forward within an animate sacrificial gift-offering is thought of as moving in its totality into a level of being where it may continue to live, but only in such a state of being that it can be fully received by a spiritual god. However, it does remain true that no gift can be conveyed substantially in sacrifice without something being done to it which completes and therefore terminates its existence within the level of the created order where it originates. This principle applies equally both to animate and inanimate sacrificial gift-substances. For an animate gift-substance, sacrificial conveyance always involves the termination of its life in the form in which this has been manifested in our natural world. But the death of an animate gift-victim is nevertheless only an incident (however necessary and however solemn) in the whole process of sacrifice.³³

At the same time we must here again warn against calling the mere preparation and presentation of material victims themselves a "sacrifice"; for these are only its preliminaries. They are elements in what Christians call an Offertory. Anything which continues to exist in the level of our natural order and of our time process can be no more than a *potential* sacrifice. As St. Thomas observes: "Every sacrifice is an oblation, but not conversely."³⁴

33 By an analysis with an approach somewhat different from the present one, Bishop Hicks (*The Fullness of Sacrifice*, pp. 298-327) shows that mere death is "wrongly equated with the whole of sacrifice." See also, *ibid.*, p. 18. The Prayer Book Catechism, however, seems to accept this "equation" uncritically when (in the question on the Eucharist) it speaks of the "sacrifice of the death of Christ." (Cf. Dom Gregory Dix, *The Shape of the Liturgy*, p. 242.)

34 S. Th., II-II, 85, Art. 3, ad. 3. "*Sacrificia proprie dicuntur, quando circa res Deo oblatas aliquid fit, sicut quod animalia occidebantur, quod panis frangitur, et comeditur, et benedicitur.*" Dom Gregory Dix (*Shape of the Liturgy*, p. 746) translates this as "Sacrifices are properly so called when 'anything is done about things offered to God.'" However, the definitive translation of the *Summa* by the English Dominicans translates the passage as follows: "A sacrifice, properly speaking, requires that something be done *to the thing* which is offered to God." The late Latin *circa* is here rendered "to" instead of "about," as by

Thus, by way of further illustration, when in the *Book of Common Prayer* the worshippers are made to say: "And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice," they repeat something which is not only semantically incorrect, but which is, sacrificially speaking, impossible. This unhappy formulation, more than any other, undercuts all effort to base a true doctrine of Christian sacrifice solely upon the Anglican Prayer Books as these now exist. It is a formulation dogmatically false, since a presentation of living selves, souls and bodies could turn into a true sacrifice in either a Jewish or a Christian sense only if these living "presentations" or oblations were moved out of this world into God's eternity. And such a movement will not occur by means of mere dedicative offering in time, even under solemn liturgical form.³⁵ In the case of human beings, the sacrifice of their *persons* ("selves") will be accomplished only in their

Dom Gregory. The Dominican translation then continues: "For instance, animals were slain and burnt, the bread is broken, eaten, blessed. The very word signifies this, since *sacrifice* is so called because a man does something sacred (*facit sacrum*). On the other hand, an *oblation* is properly an offering of something to God even if nothing be done thereto, thus we speak of offering money or bread at the altar, and yet nothing is done to them. Hence every sacrifice is an oblation, but not conversely." More explicitly, it could be said: Every sacrifice *requires a prior* oblation for its execution, but the oblation alone is not the sacrifice.

³⁵ It is more than likely that "sacrifice" by intentional dedication of a continuing natural human life was the only kind of liturgical sacrifice in which Archbishop Cranmer himself believed. Therefore he expertly expunged all teaching of true Christian Sacrifice of the corporeal substances of Offertorial Bread and Wine from his Prayer Book and substituted the self-dedication concept.

All this appears clear enough to Protestant-minded Evangelicals. They therefore revise the historical doctrine of sacrifice accordingly. See, for example, *The Fulness of Christ* (Report presented by an Evangelical Anglican group to the Archbishop of Canterbury, 1950), p. 32: "The Eucharist is the divinely instituted remembrance of Christ's sacrifice, and in it God gives and the Church receives the fruits of that sacrifice, the Body and Blood of Christ. In virtue of this, and only so, the Church is enabled to make that offering of praise, thanksgiving, and self-oblation which (apart from the alms) is the *only* (emphasis added) sacrifice actually offered in the Eucharist." And a footnote amplifies this: "The Church of England's Order of Holy Communion admirably illustrates this Reformation principle by placing the Prayer of Oblation *after* (emphasis added) the Communion of the people." Cf. Paul R. Rust, O. M. I., *The First of the Puritans and the Book of Common Prayer* (Milwaukee, 1949), p. 188.

deaths and resurrections. Sacrifice always involves the disappearance of an offered gift-substance from this natural world.³⁶

Thus our Lord's own whole historical human life and work were not His Sacrifice. They were, instead, His preparation of His individual sacrificial Gift-Substance. This Substance was conveyed in true sacrifice into the level of the Being of His Godhead with His Father only in His human death upon the Cross and in His subsequent resurrection and ascension.

The same distinction between mere oblation and sacrifice is repeated by A. R. S. Kennedy in his article, "Sacrifice and Offering," in Hastings' *Dictionary of the Bible*.³⁷ In Israel, he writes, "every sacrifice was an offering, but all offerings were not sacrifices"; for an "offering" in a religious sense is synonymous with a liturgical Oblation. "It corresponds to the Hebrew *Corban* (Gift); . . . that is to say, 'Given to God,'³⁸ and means 'something brought near,' i.e. to the altar . . . in other words, a present to God." A sacrifice "may be defined as *an offering which is consumed in whole or in part, upon the altar.*" (Italics in original)

Unfortunately, denoting "sacrifices" as gifts set apart for God, or set apart merely for human use in what is judged to be God's service, is not exclusively a modern confusion. From relatively early times mere oblations came not infrequently to be semantically interchanged with true sacrifices. For example, St. Paul in a kind of poetic analogy calls the oblation or devotion of a continuing human life in this world "a living sacrifice, holy, acceptable unto God."³⁹ More fre-

36 Within the Offertory of a requiem celebration of the Liturgy, the surviving living participants might be thought of as assisting in the movement of a completed individual human life into total terminal sacrifice on behalf of the deceased.

37 *Ibid.*, p. 810.

38 Cf. Mark 7: 11.

39 Romans 12: 1. When the mystical analogies of poetry are pressed to the univocal and nonanalogical uses of liturgical theological science, disaster ensues. This is what has happened in the appropriation of St. Paul's poetry to the uses of prose teaching in the Prayer of Oblation in the English Communion

quently, however, he uses the word in a rigorous sense, meaning the slaughter of animals at an altar.⁴⁰ Finally, he applies the term with exactness to the sacrifice of our Lord in the slaughter of His natural Body on the Altar of the Cross.⁴¹

Such semantic confusion is unfortunate. It requires unequivocal correction, especially in contemporary times when the intentional devotion or oblation to God either of something thought humanly valuable (particularly money), or of some envisaged earthly future of a continuing human life, is so often called a "sacrifice" to the exclusion of that true meaning of the word which, in the central theme of historical religious tradition (and *a fortiori* in the Religion of the Incarnation as made clear in our Lord's Death on the Cross), must be reserved for Oblations which are subsequently moved in an immolation of one sort or another (i.e. *in relinquishment of existence in our natural order*) into the supra-natural and eternal level of the Being of God. Thus sacrifice always completes the *withdrawal* of the substances of its Oblations from further material access by the sacrificers; for, if the latter remain alive, by the same token they remain "behind" while the Oblations themselves have "gone away."⁴²

Office. "We offer . . . ourselves . . . a . . . living sacrifice," taken as a careful scientific formulation (which we have a right to demand in this context) becomes little short of nonsense.

However, this confusion persists. Fr. A. G. Hebert (*The Throne of David*, p. 209) appears not only to accept an oblation of continuing life as an equivalent of proper sacrifice, but positively to welcome this confusion as a genuine theological advance! At this point of history, when such misleading teaching emanates from an avowedly Catholic quarter, it is cause for concern. It cries out for categorical correction and clarification.

And now the Episcopal Church (Prayer Book Studies, vol. IV, *The Eucharistic Liturgy*, New York, 1953, p. 41) greets anew this confusion of the sacrifice concept with admiring acclaim. What is, candidly speaking, a stultifying equivocation, is here presented to us as "a direct (sic!) and an adequate answer to the underlying question, What is the substance and reality of the Christian Sacrifice which is offered in the Liturgy?" And it is boasted that "this is perhaps the most distinctive feature of the Anglican Consecration Prayer." The latter comment is unhappily true.

40 I Corinthians 8: 4; 10: 19 and 28.

41 Ephesians 5: 2; I Corinthians 5: 7.

42 John 16: 7.

XII. Question of Quality in Sacrificial Gift-Substances

But there now remains something more to be said on the question of those difficulties in the way of sacrificial conveyance out of the world of nature into a supramundane world, as these began progressively to present themselves to men's minds. For in addition to what at one time seemed merely physical barriers dividing the state of natural man from that of a spiritual god, the moral and ethical character of the substance of an offered gift came even in an early age to be seen as possibly interposing its peculiar roadblocks in the way of its sacrificial conveyance to its divine recipient. A god, it was reasoned, might well be critical of the quality of a gift offered to him. He might refuse to receive it if it were of an inferior kind. He might then turn it back upon the sacrificers, even after the attempt had been made to convey its substance into his presence by all acceptedly correct sacrificial techniques, either of burning or of pouring of blood or wine.

In the beginning, impeding deficiencies in the substances of sacrificial victims (especially in the case of animals) were probably reckoned as primarily physical. The Book of Leviticus lays it down that a victim shall be "a male without blemish."⁴³ The substance of a blemished victim might well be turned back upon its offerers for the reason that it would evidence carelessness and therefore a lack of respect and de-

⁴³ Leviticus 1: 3 and *passim*; also Numbers, Ezekiel, *passim*. Cf. also Malachi's denunciation of those who offered physically blemished victims: Ye offer polluted bread upon mine altar . . . ye offer the blind for sacrifice . . . ye offer the lame and the sick! (1: 7-8) But this Prophet had also gained an insight into the impeding character of moral blemishes in the substances of sacrificial victims. He denounces the oblation of victims rendered unacceptable by having been "taken by violence." (v. 13)

votion to a god within the historical structure of its preparation. Such a substance could not be successfully conveyed into the level of its divine destination. The sacrifice would therefore fail.⁴⁴

XIII. Question of Moral Blemishes

Relatively early in the history of Israel, the concept of what constituted a "blemish" in the substance of an offered victim took on a decidedly ethical and moral reference. If a gift were to be moved by sacrifice successfully through to God, it required a preparation such that its substance should contain a history of personal and social righteousness and of peace reigning within the company of its makers. In one of the oldest stories of the Bible, the sacrifice of Cain was rejected because some sin, unspecified in the story, had found its way into the substances of his offered "fruits of the ground."⁴⁵ The substance of Cain's offering being morally (although, perhaps, not physically) defective was blemished, and could not be successfully conveyed through the barrier which lay between the transcendent level of God's life and the mundane level of human existence.⁴⁶

A good many centuries later, the social behavior pattern, within which it was believed a sacrificial substance might be prepared of such quality that it could be conveyed to God,

44 Perhaps the story of the acceptance of Abel's animal sacrifice and the rejection of Cain's offering of cereals reflects a supposed palatal preference on the part of Yahweh for meat-foods over meal-cakes. If so, this evidences the part which a *subjective* taste of a god might play in the success of reaching him by sacrifice. *De gustibus non est disputandum!* Undoubtedly, however, the story reflects instead a conflict between an older pastoral culture and an emergent agricultural culture and is an attempt to vindicate the pastoral life over its younger upstart rival.

45 Genesis 4: 4.

46 Cf. *supra*, p. 9.

was exactly codified and set forth in great detail in what came to be known as the Mosaic Law.⁴⁷ There then developed in Israel a complicated legalistic approach to the problem of the preparation of gift-substances for sacrifice. And as usually happens when requirements for behavior are written out in great legal detail, the minute observance of the exact letter of the Law Code came to appear sufficient to keep moral blemishes out of sacrificially offered victims. If the Law had been outwardly fully kept during the preparation of a gift proffered to God, then it seemed that its substance might certainly be conveyed "through" to Him in sacrifice.

XIV. Prophetic Insights

The great Hebrew Prophets saw more deeply into the requirements of successful sacrifice. With them, blemishes could not be kept absent from sacrificial victims, even when outwardly the literal requirements of the Law were meticulously observed in their preparation, provided that beneath all legalistic correctness of behavior a wrong inner attitude of mind and heart prevailed. The Prophets saw that legally allowed behavior in this world could be perverted to evil ends; that legally correct action could be a means of lulling otherwise uneasy consciences, and thus of permitting those who fulfilled the Law's letter to evade its spirit. Prophetic denunciations of evil legalism frequently went so far as to seem to suggest that only the "spirit" of the Law need be observed, while its "letter" could be discarded. But, as observed above,⁴⁸ such Prophetic emphases, sometimes set forth in extremes to drive home a point in almost shocking manner,

47 It is doubtful whether Moses himself had any direct hand in writing the laws (even the Ten Commandments) which much later went under his name. Cf. Robert H. Pfeiffer, *Introduction to the Old Testament*, p. 231.

48 *Supra*, p. 8.

may not be thus interpreted; and least of all did the Prophets imply that a sacrificial system of worship was either to be superseded or abolished.⁴⁹ The Prophets were instead deepening the understanding of men's minds as to what constituted genuinely vitiating blemishes in the historical substances of sacrificial victims. These substantial blemishes did not stem solely from infringements of legal codes. They came also—and far more dangerously—from failures to maintain an inner attitude of mind and heart, from a failure of inner “righteousness, loyalty and faith”⁵⁰ under the will of Yahweh, while the book-requirements of the Law were outwardly obeyed. The Prophets were deepening and broadening men's moral and socially ethical vision of what is entailed beyond the literal “keeping of the Law,” if a sacrificial substance is to be successfully conveyed out of this sinful world “through” to its reception in the heavenly level of the Holiness of God.

XV. Failure of Jewish Law and the Sacrificial Dilemma

By the time that the Jew Saul (who after his conversion became the Christian Paul) was receiving his religious education “at the feet of Gamaliel,” in Jerusalem,⁵¹ people of sensitive religious insight were beginning to see even greater difficulties emerging in the human task of preparing sacrifices. The doubt began to dawn among the Jews as to whether victims “without blemish” in their historical substances could be prepared by human beings at all. Certainly, a careful keeping of the Law did not suffice, even though one lived (like Saul) as a harisee “after the most straitest sect of (the

49 Cf. *supra*, p. 9.

50 Pfeiffer, *op. cit.*, p. 230.

51 Acts 22: 3.

Jewish) religion.”⁵² Even the highest and most impassioned incitements of the Prophets failed under the Law to enable men sufficiently to perfect the substances of their sacrificial gifts. The Law and the Prophets fully pointed the way to that kind of life out of which offerings might emerge which could be made to overpass the barrier between man and God. But through the Fall (as Paul later taught) men lay under a doom of sin and guilt from which there appeared no human escape; and the substances of their sacrifices were unable to ascend even under the best conditions of human preparation into the level of the sinlessness of the Holy One of Israel. The Law and the Prophets showed the way to the preparation of sacrificial victims without blemish; they failed totally to provide the means to achieve what they enjoined. Thus, by Saul’s time, obviously not a few clear-sighted religious people had come to understand the full human sacrificial dilemma. Man’s vocation under God was to return the created world substantially to God in sacrifice; but all victims prepared by men to this end, within the world as it actually was, were without exception⁵³ found of hopelessly blemished substance. Between the level of the sin of human life and the level of the Holiness of God, an impermeable barrier was set wherein no opening could be found for the passage of those deficient sacrificial substances which were, nevertheless, the best of human origin. Hence all human sacrifices, including those of God’s Chosen People in the Jerusalem Temple, all such sacrifices, no matter how perfected under Jewish Law, bumped, as it were, against the floor of heaven and recoiled upon men to spread a sense of failure and disaster; rather than to bring down out of heaven, after successful passage thither, the blessings of Israel’s God.

The failure of the Law to enable men to perfect substances for successful sacrifice, even while it pointed out with almost exasperating clarity the divinely imposed requirement

52 Acts 26: 5.

53 Romans 3:10-20.

that sacrifices be successfully made, reduced those who like Saul understood the problem to a black despair. In spite of the Law, men remained "in bondage under the elements of the world";⁵⁴ and "by the deeds of the Law"⁵⁵ men could hope to prepare no victims whatever which could, in sacrificial conveyance, pierce the sin-sealed floor of the abode of God.

The dilemma posed by the understood fact that the Law and the Prophets pointed the true way to prepare successful sacrifices (to be *righteous* and *justified*, in St. Paul's terminology), but failed to make it possible to achieve what was enjoined, forms the chief burden of the theology of Christian salvation as discussed in St. Paul's letters.⁵⁶ Sometimes St. Paul betrays an almost emotional resentment (surviving from his days as Saul in Jerusalem?) against a Law which could thus enjoin without enabling. At such points he is nearly brought to calling the Law, which so well delineated sin and human failure but sent no power for escape, a kind of sinful thing itself. But he always catches himself up against this exaggeration with a "God forbid" and a kind of apology, as if to say: "But please do not misunderstand me!"⁵⁷

The depth of Saul's despair, prior to his conversion on the Damascus road, may be judged by the height of his later jubilation in finding the solution of his problem. It is not likely that Saul was a lone exception in all Jewry in feeling the oppression of the impossibility of successful sacrifice. We are justified in assuming that he was representative of a larger group of religious thinkers. Commenting on a passage in the Second Book of Esdras,⁵⁸ a writing of about A.D. 100, by an author nevertheless untouched by the Christian Evangel, Dr. Oesterley remarks: "One of the most interesting points of (this) book is that it shows how these problems (i.e.

54 Galatians 4: 3.

55 Romans 3: 20.

56 Romans, I Corinthians, Galatians, *passim*.

57 Romans 7: 7.

58 *New Commentary on Holy Scripture*, Part II, p. 34. II Esdras 4: 1; 5: 19.

the impossibility of attaining human righteousness under the Law and Prophets) were exercising the minds of the thoughtful, and yet how they were unable to solve them."

XVI. Jewish Sacrificial Impasse Broken by Christ

In the midst of this human despair there emerged in the fullness of time⁵⁹ the Incarnate Son of God. And it was He who, after long centuries of human waiting, finally solved the problem of successful sacrifice. For His unique accomplishment was precisely that of preparing a perfected substance for sacrifice. Born of a woman under the Law⁶⁰—that is, in every way fully man and fully of the Jewish Sacrificial Nation⁶¹ as well—He perfected a structure of human living within the context of the history in which He appeared, which was free from all defect and imperfection. In perfect dedication to God's purpose and in perfect loving obedience to God's will, Jesus of Nazareth nurtured and matured within this world the substance of a sacrificial victim free from every defect, one without blemish, that could indeed be termed the Lamb of God. And this spotless, flawless, and unblemished Victim was none other than His human Self.

This perfected Victim, as a result of what was also our Lord's own deliberate purposeful planning,⁶² was brought to the Altar of the Cross. It was put forth to God as a Gift out of the world of men in sacrifice. But precisely because It was a perfect offering; because It was a substance which had in every detail realized those potentialities within this created

59 Galatians 4: 4.

60 *Ibid.*

61 Exodus 19: 6; Isaiah 61: 6.

62 The Gospel records leave no doubt that our Lord determined voluntarily to put Himself in a position such that His crucifixion would be inevitable (see Matthew 20: 18; Mark 10: 33; Luke 18: 31).

world, which were proper to It in Its time and place; because It moved to sacrifice for the first time in all history a Lamb truly without blemish, It achieved also for the first time a successful sacrifice. The substance of our Lord's lived accomplishment, under the form of the sacrificial gift of His material Body and Blood, was removed from the level of this world by Its slaughter upon the Cross.⁶³ But the substance of *this* Victim, because of the fact that It had achieved perfection within our creation, did not "bump against the floor of heaven"; It did not recoil back upon the earth. Instead, It carried through in Its wholeness out of the level of our creation; It pierced the adamant barrier which up to this time human sin had caused to spread unbroken between man's fallen time-bound state and God's eternity. And It demonstrated this sacrificial success by rising again visibly from the dead and ascending into heaven. By means of a death on Calvary and a resurrection in the garden of Joseph of Arimathea, a structured living substance formed within this world was able for the first time in all history, and because of Its adequately prepared perfection, to be conveyed sacrificially through to God.

It is permissible to speculate here in passing that human beings in an unfallen world, men who could therefore perfectly realize their created potentialities in the image of God, would move "normally" in body and soul, without intervening natural death, into that level of life whose quality is hinted to us in the Resurrection Humanity of Jesus.⁶⁴ If

63 As in the sacrifices of the Old Covenant, the Victim of Calvary's Altar-Cross was not killed by the Priest (who in this unique case was also that very Victim Himself as well); but was slain at the Altar by others who were the sinful lay sacrificers, even while these men by whose "wicked hands" (Acts 2:23) this deed was done failed utterly to comprehend their sacrificial roles. Cf. Bishop Hicks (*op. cit.*, p. 240) who makes it clear that in Old Israel the sinner customarily killed his offered victim and after that the Priest *sacrificed* it on the altar; i.e. conveyed the victim thus killed to God.

64 "Man was immortal before sin." (St. Thomas, S. Th. I, 97, 1.) Saint Augustine writes (*City of God*, XIV, 3): "For the corruption of the body, which weighs down the soul, is not the cause but the punishment of the first sin; and it is not the corruptible flesh that made the soul sinful, but the sinful soul that made the flesh corruptible."

this is so, the great miracle of Jesus' life was not His corporeal Resurrection. This was somehow naturally proper to His perfected Manhood. It was therefore in a sense to have been "expected." The true this-world "miracle," if it may be so named, was His preparation of a perfect unit of humanity within the matrix of a *fallen* creation. The true miracle was His preparation of a humanly perfected victim for sacrifice under the conditions of an unredeemed and sinful environment.

A corollary of this speculation is that human resurrection alone does not achieve full *union* of men with God. Union with God is something vastly higher and more glorious than that mere continuance of life on an eternal level ("in heaven") which might have been the eventuation of the life processes of primordial unfallen and sinless human beings. For true *union*, as distinct from even the most unimpeded *communion*, is something far beyond mere knowledge of God, something nearer than "knowing as we are known," something more organically and corporeally bound to Him than "seeing face to face."⁶⁵ Real and full union of humanity with God could never have been achieved apart from an hypostatic conjunction between a Person of the Godhead and human flesh, in such wise that a God-united human Body should eventually be made open to substantial participation in It by all other men. Real union means corporeal "at-onement," which is Atonement, between man and God.⁶⁶ It would seem, therefore, that the Incarnation of the Son of God would have been required to achieve this end, even if the world had remained unfallen. For only by the Session of the substance of our flesh at the right hand of the Father are the total potentialities of human nature ultimately realized. This final stage of human salvation is evidenced to us not so much

65 I Corinthians 13: 12.

66 The technical expression "Unitive Way" of mystical prayer must be carefully guarded. It must be distinguished from the Incarnational and only complete, because corporeal, "Unitive Way," lest it lead to serious and sub-Christian (Graeco-Eastern) error.

in the Resurrection of our Lord, but rather in the Ascension of the already risen Christ. Our Lord's Sacrifice thus accomplishes a twofold objective. First, it restores to fallen human nature its "normal" power to progress into an eternal level of being. But second, and more supernaturally impressive, the Sacrifice of Christ in the Ascension carries a risen unit of humanity into Incarnate *union* with God the Father. And this substantially Incarnate union of man with God is by no means proper to human nature by virtue of its created potentialities alone. It is a divinely bestowed destiny in a supernaturally glorified Body.

This destiny, it seems, would have required the Incarnation of God the Son even if human sin had never entered the historical process,⁶⁷ because God's purpose appears from the beginning to have been to move the humanity of His creation ultimately into the glory of a corporeally organic bond with Himself. The method of consummating this is revealed in the Ascension of the Incarnate Person of His Son; and this is a method of God's dealing with men, which implies an Incarnation in human history quite apart from the intervening tragedy of sin. Unfallen man, because of the essential limitations of his created nature, could never have attained to Atonement without an Incarnation to move him to this destiny. And furthermore, such Atonement in a sin-free world would have involved participation in Sacrifice; for Atonement moves ascensionally a corporeal material substance perfected in the world of nature to a supranatural state of being "at one" with Incarnate God. And this is precisely the way in which sacrifice is here defined. Only, we may suppose, in an unfallen world the Incarnation of God the Son, crowned by the sacrificial ascensional movement of Himself as "Victim" (i.e. as the *Bearer* of time into eternity), would

67 This is taught by Duns Scotus, but not precisely for the present reason (cf. *Lib. III Sententiarum*, Dist. VII, Q. III.). St. Thomas (S. Th. III, 1, 3), because he sees the Incarnation primarily as a "remedy against sin," rather than as the necessary instrument of man's union with God, believed it would have been unrequired by a sinless humanity.

have been free from that pain and tragedy which has been the characteristic of His Incarnation as we have known it in fallen history.

But in dealing with sinful humanity, a task antecedent to the glory of the Ascension had first to be accomplished. Man's lost potentiality for corporeal incorruptibility in the natural order had to be restored. A way had to be pierced for sacrificial passage through the added "un-natural" barrier of a *terminal* physical death. This way was found in our Lord's Resurrection. But under the conditions of a sin-bound human history, the preparation of a victim for sacrifice, which was potent to transgress the barrier of such terminal physical death, unlike the preparation of a victim for sacrificial ascension only from a sinless world, was far from painless. The piercing successfully for sacrifice of that barrier of natural death-extinction reared by man's sin exacted an agonizing life-struggle, a Passion and a Death on a Cross from the Incarnate Lord who undertook this divinely pioneering task. It is revealed to us that in a fallen world the central element of the work of perfecting a sacrificial victim able to break through the barrier of human sin and to emerge in resurrection after the physically otherwise terminal dissolution which man's "fallen-ness" exacts, was a willing pilgrimage of that victim through the valley of the shadow of human death. The Christian Sacrifice in a sinless world could have moved freely and joyously in an Ascensional Way which would have been standing open from the beginning to the Incarnate Son of God. But in a fallen world, the entrance to this Sacrificial Way is blocked. Its opening has required of its moving victim a Passion and a Death in the natural order to win through to bodily Resurrection before passage within the Ascension was possible. From the beginning, man's created nature required the Incarnation and ascensional Atonement. But its subsequent sinfulness was the cause of the Incarnate One's human Passion and Death.

XVII. Sacrificial Interpretation of the Atonement: Error of Legalism

Our Lord's conveyance of the substance of a unit of created human nature, perfected in its every aspect and potentiality within this world, through to its proper eternal destiny was both a successful sacrifice and, by the same token, a successful atonement, a "reconciliation" between God and man; for it succeeded in lifting the substance of a perfected human being sacrificially out of the matrix of its sin-beset origin in time, into that state of eternal being in which it could be fully *at one* with God. In this Atonement, the potential end of every created being who possesses human nature, when freed from all defect and blemish, was not only unveiled but achieved.

This great work of successful sacrifice, of piercing the floor of heaven hitherto barred to the sacrifices of sinful men, so that a corporeal substance humanly perfected within this world was set at the right hand of God the Creator,⁶⁸ was in a certain sense a unique accomplishment. The Body of Jesus was offered once for all.⁶⁹ Unfortunately, an ancient tradition, and one equally unfortunately continued in the Christian Church, has viewed the purpose of all sacrifice in terms of sheer legal expiation.⁷⁰ This legalistic argument runs to the effect that human sin has outraged God's righteousness and has called down upon man a necessary punishment. Somehow or other, the justice of this punishment must be satisfied. God in His holiness has a "right" to "demand" satisfaction. Indeed, in the nature of things, so this argument often runs, God has no choice. For, in spite of His parallel attributes of good-

68 Hebrews 10: 12.

69 *Ibid.*, 10: 10.

70 Cf. *supra*, p. 11.

ness and mercy, He must at the same time, because of His very Nature, fulfill the requirements of His perfect justice. Sacrifices then become, in a manner of speaking, payments of fines to God in the hope that man may be let off from his merited penalty of imprisonment in hell. In its crudest form, this argument assumes that through sin man has become the chattel slave of Satan. The function of sacrifice then is to buy man back out of bondage to the devil. On this theory, neither the "blood of bulls and of goats" nor even "the ashes of an heifer"⁷¹ could suffice to pay the demanded price of liberation. But "the blood of Christ"⁷² because of its unique value, could avail to meet the ransom price.⁷³

It is not here intended to assert that in God's relation to man there is no element of something which, by analogy, at any rate, can be called "justice." Human beings may not transgress the deep principles of God's creation, in either its physical or moral levels, without suffering unpleasant effects. One may not disregard the law of gravitation without risking broken bones. One may not set aside the requirements of moral social behavior without grave danger to human character, without the danger of individual development in sub-human directions and without a parallel danger of injuring neighbors. The objective fact that failure to conform freely and intelligently to the realities of creation as it is brings invariably its own "correction," or its dialectically counter-acting consequences (which can often be painful), is not here being denied. But suffering, or possible ultimate dereliction, thus entailed by man's wrongdoing cannot be encompassed in descriptions appropriate to the enforcement of a

71 Hebrews 9: 13.

72 *Ibid.*, v. 14.

73 This legalistic notion of the Atonement in one form or another is latent in the writings of Irenaeus, Augustine, Anselm of Canterbury, and Thomas Aquinas (S. Th. III, Q. 48, A. 4.). For a compact and easily accessible historical summary, with extensive further bibliographical references on this subject, see Darwell Stone, *Outlines of Christian Dogma*, chap. VII. The thinking of the more important Latin Fathers on the Atonement is interestingly set forth by E. M. Pickman in his *The Mind of Latin Christendom* (1937), p. 82 ff.

criminal code, in terms of crime and punishment. If a human analogy were sought in the case of a man who has "fallen" (the theological term is used advisedly) from a roof, remedy must be sought not in commitment to prison or in exacting a fine, but in expert care in a hospital. This procedure would be a rational human method of social "atonement" for the injured man. Likewise, an analysis of man's predicament arising from his disregard of the necessities of his moral nature, set as this is within God's actually *given* creation, is singularly perverted when, as in a predominant theological tradition of the West, it has been set forth in terms appropriate to describe the situation of a social renegade apprehended by the state police and haled before a judge in a criminal court.

Professor C. H. Dodd writes that, according to St. Paul, "the personal relations of God to men cannot be described in legal terms at all."⁷⁴ It is an exasperating irony of history that a religious legalism against which St. Paul contended has become widely re-established in Christian thinking. It has become necessary to protest anew against it; against the law-court notion of our Lord's Atonement as of paying a fine to an outraged civil administration, because this forensic way of thinking has perverted the Christian understanding of the Atonement and, by the same token, has ruinously confused the proper doctrine of Christian Sacrifice.⁷⁵

In the legalistic interpretation of the Atonement, the "once-for-allness" of the Sacrifice of our Lord on Calvary assumes an absolute sense. The price of human sin is paid in full. Now, all that men need do is, by the grace of God, to continue to enjoy the benefits of their fully bought liberation from hitherto hopeless bondage. Certainly no further sacrifice, still less sacrifices, can be called for. And the sacrificial

⁷⁴ *The Epistle of Paul to the Romans: Moffatt N. T. Commentary*, (New York, 1932), p. 52.

⁷⁵ For a review of the intellectual headaches which a Roman legalistic approach to the problem of Christian redemption brought upon the Western Church of the earlier centuries, see Pickman, *op. cit.*, pp. 314-66.

systems of the world, including that of the Hebrew nation which pointed the way to Calvary, are abolished. Thus while Christians need to recall, to the increase of their own present spiritual strength and grace, the Sacrifice of our Lord's Cross, while they need in some sense (never very clearly defined) to "apply" this one Sacrifice to the needs of their present lives and of the whole world, nevertheless there is no room in Christianity for the notion of *enlarging* upon the *content* of the Sacrifice of Calvary, and still less of its "repetition" in liturgical or other form throughout ensuing history. And even if we allow for some kind of liturgical "re-presentation" of Christ's Sacrifice within successive generations of men, it is difficult to see how, if we take the legalistic (*i.e.*, the criminal law-court) view of the Atonement, Christianity is in any genuine sense a religion of sacrifice (that is to say, of *continuing* sacrifice) in the sense that the Jewish religion—our Lord's religion—was a sacrificial religion.⁷⁶

XVIII. Atonement Fulfilled in Continuing Christian Sacrifices

But if the Atonement is seen not in legalistic terms, but rather as the *accomplished work* of breaching the barrier between earth and heaven by the conveyance of the substance of our Lord's Body in sacrifice out of time into eternity, then

⁷⁶ The Anglican Richard Hooker writes: "Sacrifice is now no part of the Church Ministry." (*Laws of Ecclesiastical Polity*, Book V, chap. 73. Reprinted in *Anglicanism*, More and Cross ed., p. 369) Hooker is later seconded in popular Protestant tradition. For example, in *A Concise Dictionary of the Holy Bible*, by the (Methodist) Reverend James Covell, Jun. (New York, 1838), "Priest" is defined as "a general name for the minister of religion. . . . The term priest is most properly given to Christ, of whom the high priests under the law were types and figures, he being the high priest especially ordained of God, who, by the sacrifice of himself, and by his intercession, opens the way to reconciliation with God, Heb. viii, 17; ix, 11-25. . . . But it is likewise improperly applied to Christian ministers, who have no sacrifices to offer."

the extension of that sacrifice into ensuing history takes on a different aspect. It is certainly true that in our Lord's successful sacrifice a *passage* was cleared between earth and heaven "once for all." And the first offering to God to be conveyed therein, from the level of its earthly being to that of its heavenly being, was the individual substance of our Lord's own human Self as Victim. This was, in fact, the first fully accomplished instance of what has come to be called Transubstantiation: the movement of the substance of our Lord's individual earthly Body into the substance of His risen Body.⁷⁷ But it may also be true that once a door has thus been opened in heaven, once a passage out of time into eternity has been cleared, additional substances of sacrificial Victims prepared in this world may subsequently be conveyed through that same opened way to God. Once a barred door has been burst through, it stands open indefinitely, and ready for use as a passageway again and again. The one Sacrifice on Calvary might well turn out to be, as it were, that Pilot Sacrifice in the opened wake of which men in succeeding ages might take up their high human vocation of returning a reperfected this-world creation to its transcendent Creator in continuing sacrifice—and with complete hope of success.⁷⁸

The dynamic "continuation in time"—if it may for the moment be so called—of our Lord's unique Sacrifice of His individual human Body on the Cross is made possible precisely by the survival or persistence in history of His socially extended Body. During His individual life on earth, the Incarnate God gathered about Himself a group of men and women, His Apostles and other Disciples, whom He incorporated as a social organism into Himself. After His with-

77 This is not the strictly Thomist definition of Transubstantiation. Cf. *infra*, pp. 59-61.

78 Perhaps this is what is meant when our Lord's individual Sacrifice is called "representative." For example, "Christ is our representative because in His self-offering He performs a work necessary to our approach to God" (Vincent Taylor, *op. cit.*, p. 306); i. e. He *opens* the way.

drawal in His death as an individual human being from the midst of this group, then this already established social organism received a peculiar endowment of the Holy Spirit (bestowed at Pentecost) in such wise that it was enabled to continue as a social extension of His Incarnation in future history, even after His individual natural humanity had "gone away."⁷⁹ This extension of the natural humanity of our Lord Incarnate is His Holy Catholic Church. Men are incorporated into this Church by the Sacrament of Baptism. They then become members of a new social organism which, since by the enabling power of the Holy Spirit it is in very truth clothed upon the indwelling Second Person of the Trinity (as was our Lord's individuated humanity before it), has the potentiality of realizing that social "oneness" toward which, even in remote and primitive times, men are known to have groped, while they thought of themselves in terms of social organism, in terms of what we have earlier called a kind of "clan animal."⁸⁰ By their Baptism, members of the Church are indeed made one flesh and one blood within the historically continuing social Body of the Incarnate Lord.

XIX. The Sacrificial Oblations of the Church

Our Lord Himself, in this continuing social Body of His Incarnation, therefore does not cease to prepare additional sacrificial Victims to be offered as gifts to His Father. Neither does He cease to convey these Victims in sacrifice into the level of His risen and ascended Body and Blood.

The Church continues to make sacrifices under the forms of offered portions of Bread and Wine. Portions of Bread and Wine are the sacrificial Victims established for His

⁷⁹ John 16: 7.

⁸⁰ *Supra*, p. 3.

Church by our Lord at the time of His Last Supper with the Apostles, on the eve of the sacrifice of His individual Body.

Now these sacrificial substances of Bread and Wine are either prepared personally and directly by baptized Christians (as in earlier communities), or they are acquired by them (as under usual modern conditions) by an economic transaction of purchase. In either case, the substances of Bread and Wine put forward for sacrifice are substances which emerge out of a certain portion of activity in history of a given baptized group. They are therefore not mere *secularly* social substances.⁸¹ They do not emerge directly out of the unredeemed relationships of our fallen world. They are not "ordinary" bread and wine. They are, in fact, substances which have been formed within the ever-growing social Body of the Incarnate Lord as He still lives and moves, as He continues to carry forward His socially redemptive work in the present historical process. The substances of these sacrificial gifts are, therefore, only *agentially* of human preparation. The Bread and Wine of the Christian Offertory are in reality *made or acquired* by our Lord Himself, active Incarnationally among us. For, by the power of the Holy Spirit informing her, the Church—the company of the baptized in this world—is historically consubstantial with the Manhood of the Lord Jesus Christ; the Church (Ἐκκλησία) is of one substance (ὁμοούσια) with the Incarnate Flesh.⁸² "We" (as mere human beings) make or acquire for our Lord these gifts only as we have served as the obedient, faithful, and loving agents of a re-creative redeeming power, which in the last analysis belongs alone to, and flows alone from, Him. The Bread and Wine of the Christian sacrificial Offertory therefore are historical substances which are additions to His earthly Incarnate Body and Blood. They are an added

81 In the sense of the Marxian interpretation of the substantial quality of manufactured commercial commodities. See *supra*, p. 18.

82 Cf. the Definition of the Council of Chalcedon.

content to His Incarnate natural life just as truly as if He still survived as an individual human being, acting, teaching, worshipping, and praying in Palestine. Hence the liturgical "gifts and creatures of bread and wine" (to quote the Prayer Book), as they are incorporated within the substances of our Offertories, are already on the way to their full appropriation as additional elements in our Lord's continuing Incarnate life, maturing within our natural world order. And these substances of Bread and Wine prepared, humanly but strictly agentially, within the Church, "contain"—following our earlier definition of substance⁸³—in an objectively present material focus all precedent actions, modes of behavior, intentions, and purposes for an envisaged future, attitudes of mind and heart, together with whatever specifically religious aspirations, insights, and prophetic discernments the baptized Bread and Wine makers have caused historically to converge within these their manufactured material products. These Offertorial Substances are therefore potentially new augmentations, fresh quantitative actualizations in the this-world Flesh and Blood of the socially ever-growing, ever-maturing living Incarnate Manhood of the Lord.⁸⁴

XX. The Function of Christian Absolution

On the other hand, experience shows that baptized Christians not only can but do intrude certain defects, evils, and sins within those substances which they, as still imperfect human agents of our Lord, prepare for His sacrificing

83 *Supra*, pp. 15-20.

84 The Substances of our Lord's Flesh and Blood are, in their Incarnate perfection, qualitatively immutable. However, the content of the Substances increases *quantitatively* by continuing growth in His Church throughout history. Cf. Jacques Maritain, *An Introduction to Philosophy* (1930), p. 225, note 2.

action.⁸⁵ It follows that such substances, apart from some further perfecting action of our Lord Himself, cannot be looked upon as fit to move fully into the position of proper Victims for the Christian Altar. They are never fully "without blemish." Left in their agentially human state, they would still be blocked from following through that way of sacrifice opened to them by our Lord's individual Sacrifice on Calvary. Therefore, when human members of our Lord's Body bring their sacrificial gifts as contributions to the liturgical Offertory, with the intention that these substances be made to undergo the sacrificial Transit of our Lord's Death and Resurrection, it is required that they first receive a final perfecting or completing healing touch from our Lord Himself. The Christian agential offerers therefore confess their contributed failures resident within the substances of the Bread and Wine of their Offertories. They beg our Lord that He apply to these substances the power of His atoning Absolution. This Absolution is then given liturgically by Him through His sacramental human minister, the human priest at the Altar of liturgical Sacrifice; and, as this Absolution is given, the Bread and Wine of the Lord's human agents of

85 It has often been remarked that sin is the one thing which human beings can "by themselves" and in their own power "contribute" to the substances of their offered sacrificial Victims. In so far as our Christian Victims are perfected, this is our Lord's work alone, working within His Church. When His agents act or perform humanly they contribute only blemishes. To imagine otherwise is to embrace the Pelagian heresy and to merit Luther's condemnation of "salvation by (human) works."

In this connection, cf. D. M. Baillie's *God Was in Christ*, pp. 114-118. Professor Baillie calls it a "paradox peculiar to Christianity" that man should have a sense of genuine ability to participate creatively in doing God's work, while at the same time he acknowledges that his every constructive accomplishment is nevertheless to be ascribed *entirely* to God working within him. This "paradox" is diminished when we understand that as individuals Christians work as agential members of the Body of Christ in this world. "Individual" Christian performance is therefore always at the same time a performance not of God in a direct sense, but of the whole substantial social Body of Christ in history. The performance of an individual baptized Christian is analogous to that of an individual living cell in a human body. The action of such a cell (if it is functioning sanely) is in a true sense "its own." But concomitantly this individual action is no less exclusively an action of the entire body. It must therefore be ascribed equally exclusively to that body as a whole.

His Offertory are terminally perfected within His natural Body and Blood; they are fully readied for His sacrificial moving of them through the Passage of His Cross and Resurrection there liturgically opened to them.⁸⁶

XXI. Offertorial Ensubstantiation

This terminal and sufficient incorporation of substances of bread and wine prepared by baptized and therefore Incarnationally agential—but nonetheless frail—Christians, and then totally perfected by our Lord's atoning action in liturgical Absolution, may conveniently be called the *Ensubstantiation* of Christian offertorial Bread and Wine. This means that substances formed within our time process have been moved under forms of natural objects, portions of bread and wine, fully and perfectly into the substances of the growing history of the natural and socially redeeming life of our Lord Himself within this present world. These substances in an entirely real and objective manner "fill up that which is behind,"⁸⁷ and add some further content to that re-creative work which still so obviously remains historically to be accomplished in the socially redemptive growth of our Lord's Incarnation.⁸⁸

86 This is the reason why the liturgical Confession and Absolution must be integrated with the presentation of the Offertorial Oblations, and should not (as in the Prayer Books and in the Latin Mass) be made a preliminary to the reception of the Holy Communion.

87 Colossians 1: 24.

88 A warning ought perhaps to be here inserted against confusing the "Ensubstantiation" of the present definition with the "Enhypostasia" stemming from the sixth century theologian Leontius of Byzantium (styled *Scholasticus*) and explored by Dr. H. M. Relton (*A Study in Christology*, 1917) to illuminate (p. 233) "the range of consciousness" of the Man Jesus. Dr. Relton's terminology is developed to serve an analysis of a Christological psychological problem and to furnish a mode of discussion of the scope of the content of the individual human mind (νοῦς) of the Incarnate Man in hypostatic union with the Divine Logos. Enhypostasia is concerned with the kenotic problem. On the other hand, Ensubstantiation is to be applied solely to the substances of the liturgical

XXII. Sacrifice Perfected in Transubstantiation

Presently these substances ensubstantiated in the Incarnate natural Body and Blood of the Son of God will be moved through their liturgical Consecration to their proper *final end*. They will move through the here-opened way of our Lord's Transubstantiation, through that way *once for all* pierced in the floor of heaven by His individual Death and Resurrection, into the level of His Body and Blood as these now exist in His ascended state, in the glory of His Father. This is the way of the accomplishment of fully "successful" sacrifice, of the free passage to heaven of substantial Gifts or Victims of Bread and Wine brought to the Christian Altar.

XXIII. Growth of the Ascended Incarnate Humanity

The ascended Body of the Incarnate Son therefore "grows" even in eternity by the movement into It by Transubstantiation of the ensubstantiated liturgical Offertories of His natural social Body, of His Church, as these Offertories are continually and successively gathered in by the redeemingly active lives of baptized Christians who remain in the time process.

This "growth" of the ascended Body of our Lord is possible for the reason that the latter still remains in the material

Offertorial Gifts; and therefore to successively perfected quantitative augmentations in the substantial actualization of the this-world living natural Body (σάρξ primarily, and human νοῦς by concomitance) of the Incarnate Lord.

order of God's creation (since It stems from this creation), even while It now "sitteth at the right hand of the Father." The manner of this truly material and corporeal existence within eternity is, perhaps, knowable to human minds only by way of analogy; yet it is St. Paul whom we have just quoted as speaking of "filling up" the historical content of this very Body. This expression certainly assumes the possibility of an increment in the *content* of the Lord's Body. Thus the ascended Body of the Incarnation still remains what is called in Aristotelian metaphysical terminology a "composite substance." That is to say, It is not a Substance whose essence is pure form (which is tantamount to saying that It is *not* "pure spirit"). It is a Substance whose essence is one of informed matter, albeit in a risen and ascended state. In other words, our Lord's ascended Body is a composite of potency and act in the order of activity. It is certainly not "Pure Act," something which can be said truly only of God Himself. Our Lord's Body, while being the Body of the Incarnate Son, remains a body formed within time, and is therefore assuredly not to be identified with the Substance of the Godhead.⁸⁹ To the Person of Christ Himself, being true God, nothing certainly can be "added." On the other hand, one can *add* actuality to that which, in the order of material activity, retains potency in its composite substance. And this means that the ascended Body of Christ retains the potentiality of something which must be called "growth." Therefore, although God the Father and Creator of this world cannot "receive" any substantial "contributions" out of His creation "into" Himself *qua* Pure Spirit—He being already Pure Act and with whom the notion of "growth" cannot be associated—nevertheless, "contributions" or Oblations to God *can* be moved out of time into eternity within the movement of the composite Body of the Incarnate Son in the Sacrificial Transit

89 St. Athanasius writes: "What Hades emitted the statement that the body out of Mary is homoousios with the godhead of the Logos?" (*Ep. ad. Epic. episc. Corinthii*, c. A.D. 370. Quoted by G. L. Prestige in *God in Patristic Thought*, p. 218)

—or Transubstantiation Process—of the Cross, Resurrection and Ascension. And, it seems clear, this is the *only* way in which God's creation can be returned to its proper final end, and "into" its Creator. It is the only way in which time can be moved into eternity; in which created Becoming can be integrated "without confusion of substance"⁹⁰ with Increate Being.⁹¹

The foregoing considerations are of central importance in an analysis of the process of the Christian liturgical Sacrifice. For in this classical terminology it may be said that the operation of every Christian liturgical Sacrifice is directed precisely to the reduction of potency in our Lord's ascended Body to further act—to Its further growing "completion" or maturity—in the order of material activity which, in this case, is the activity of the redemption of this world. Thus the content of eternity, so far as human beings are concerned, is the content of the Body of God the Son. This content is formed within, and by sacrifice moved out of, the material created order of our natural world. And the Christian vocation is thus seen to be not so much that of a "showing forth of eternity in time" (as is sometimes averred),⁹² as of moving substantial created structures achieved in our history out of time into eternity. This world of material history is, for human creatures, the true matrix of that which will clothe them with existence in "the life everlasting." As John Donne sings: "Change is the nursery of music, joy, life, and eternity."⁹³

90 Athanasian Creed.

91 The ascended Body of Christ is a finite entity because It is of the order of created things. Its potency for receiving additional content, for further reduction from potency to act, may be vast when viewed from our human position; but it is not infinite. Even if our natural creation redeemed in its entirety were incorporated into the Body of the Incarnation (as suggested by Canon Quick in his *Christian Sacraments*, pp. 102-4, 209) and moved into eternity in sacrifice, this would not mean that It is infinite; for our creation is itself finite.

92 Fr. M. J. Congar, O. P., writes (*Divided Christendom*, p. 201) that this concept is more characteristic of the Eastern than of the Western Church. It is notable that there is no Greek equivalent for what has come to be the socially extended meaning of the Latin *Incarnatio*.

93 Elegie III: "Change."

We have seen how the Christian Sacrifice provides the fulfillment and crowning actualization of all that to which the Jewish sacrificial system could only point the way. We are ready at this point to see that it also catches up into itself and gives a rational place to certain elements of truth whose nature had been glimpsed in remotest antiquity, but which had been forgotten in the later development of Hebrew religion and which in modern times may be regarded all too casually (if not arrogantly) as "mere superstition." For we saw above⁹⁴ that in primitive times a sacrificial custom of "killing a god to give life to that same god" was widely prevalent throughout the world. In the Christian Sacrifice, the crudity of this heathen "theology" is of course transcended. But the kernel of truth which it contains re-emerges with arresting new meaning and fresh application.

It is clear to us that nothing can be "added" to the "life" of that God the Father, Maker of heaven and earth, who has revealed Himself in the Incarnation of His Son; that He can receive into Himself *qua* Creator Spirit no offerings out of His own creation which could "invigorate" or "increase" in any way His infinite perfection. It is a Christian truism to repeat that while our creation has continuing need of the sustaining power of its Creator, the Creator Himself has no "need" of anything from out His creation to fulfill the inner sufficiency of His Triune Being. But the Body of the Incarnate Son does include unfulfilled potentialities for growth. It therefore both can and does continually receive additions to the content of Itself in Its ascended state. Gift-Substances formed within that same Body still active socially in Its redemptive spread in our natural historical order are again and again moved by sacrificial Transubstantiation into the Body of God the Son, which also resides at the same time in the transcendent level of the Being of God the Creator. Fresh units of content in the Substance of the Body of God continuing in time are immolated in order to move

94 *Supra*, p. 12.

added content into the Body of God in eternity.⁹⁵ Thus, if our enquiry be humble enough, we may learn that beneath the veils of remotest heathenism, the Holy Spirit was not absent in pointing toward the method of the restoration of God's world in the Incarnation of His Son, and toward creation's consummating salvation in Christian Sacrifice.

And it may be added here that it is not only ancient heathenism which glimpsed a deep truth long obscured among modern Christians. If it be true that "this world of material history is the material matrix of that which will clothe men with existence in eternity," then the form or structure of this mould becomes of immediate focal importance. While Christians have been forgetting this, have been leaving the organization of social life on this earth practically to its own irreligious devices, modern heathenism, under forms of Marxian humanism, has "moved in" upon this emptiness. Yet the Holy Spirit is no more absent among the generality of modern men than among those of prehistoric times. He reveals His truth as men are able to receive it; though they receive it in their blindness in one-sided and garbled forms. Ancient heathen people saw at least the need of moving *something* formed in this world into the level of the dwelling-place of their gods. They saw no connection of this insight with the moral quality of the substances which they thus tried to offer and to move. On the other hand, modern humanists have rediscovered for us the now technologically unnecessary scandal of a world organized on the basis of immoral economic material exploitation of man by fellow man. And they try to work rationally for this scandal's resolution and removal. That they deny the need of Christian charity, and that they abjure the goal of attain-

95 It is currently stated that "either we *recall* in gratitude the one sacrifice, which Christ offered for all time, or in some way one like it is *repeated* by the heavenly Christ when the priest performs the valid action at the earthly altar." (C. T. Craig, *The One Church*, New York, 1951, emphasis added.) Mr. Craig adds (p. 105): "There is no clear middle ground between these two alternatives." It is hoped that the present analysis offers precisely a rational "middle ground" between these unacceptable alternatives.

ing a sacrificial Christian society, does not make their scientific insights into the attainability of material justice any the less true. Therefore out of modern heathenism Christians must again hearken humbly to the voice of the Holy Spirit, calling them to re-examine the material foundations of a contemporary economic order within whose antisocial and competitive structure, as modern humanists are quite truly prophesying, the preparation of "victims without blemish" is so tragically and unnecessarily impeded.

XXIV. Individual Oblation of the Cross and Social Oblations of the Christian Altar Compared

It may here be objected that the offertorial Victims of the Christian Sacrifice are neither personal nor even self-conscious substances. They cannot think, they have no will, they cannot suffer. They are simply inanimate material objects, portions of bread and wine. On the other hand, the original Offertory of the Sacrifice of the Cross was a living human being who Himself willed to suffer there. How are these two types of Victim in any sense comparable, let alone continually identifiable? To answer this we must again recall that bread and wine issuing from a baptized Christian group are substances of Christian redeeming historical activity. The Bread and Wine are certainly not in any sense to be identified with the human persons who offer them. They are, instead, the vectors or vehicles whereby historical structures issuing from the now past activities of still living human persons are conveyed into, are ensubstantiated within, our Lord's natural Body and Blood. They are substances readied for Transubstantiation in the Sacrifice of the Cross as this re-emerges into some present moment of time upon a Christian Altar. They are thus structures of historical

world-redeeming or world-reperfecting personal activity, which are about to be moved as fresh content into our Lord's risen Body and Blood, and therefore into His ascended and eternal state. The liturgical Offertory is, as we have already seen,⁹⁶ not the mere "dedication" of human persons with resolution for improved work or behavior in the future of this present life. The Offertory is the presentation of things made by Christianly agential persons for sacrifice to God the Father by the Incarnate Son.

Yet although such liturgical Victims are not "personal" substances, they are nevertheless to be identified with the substances of the Offertory of our Lord's own humanity, of natural Body and Blood, upon the Altar of the Cross. For it must be remembered that *no human person* died upon the Cross. The *Person* of Jesus Christ is that of God the Son. This God the Son Incarnate prepared a perfected individuated unit of human nature as the Victim of the Offertory of the first Christian (and therefore of the first successful) Sacrifice in all history. But the Person of God the Son neither suffered nor died upon the Cross. The Man Jesus suffered and died. But the Man Jesus, although a perfected unit of humanity "clothed" in hypostatic union upon the Second Person of the Trinity, was not in any proper use of the term a *human person*.⁹⁷ Hence the original Victim of the Cross, although possessing perfect human consciousness, was no more humanly personal than are our succeeding

96 *Supra*, p. 9.

97 For a clear and compact statement of this truth, see E. L. Mascall, *Christ, the Christian and the Church* (1946), pp. 2-8. Fr. Mascall writes: "Christ's manhood is thus impersonal, not in the sense that Christ is not a person, but in the sense that the function in relation to his nature which would ordinarily be performed by a created human person is performed by the uncreated and pre-existent Person of the divine Word." He concludes: "In Christ, the Catholic Faith assures us, there is no human person, while the human nature is complete. . . . When, therefore, we speak about the Man Christ Jesus, we must use the word 'person' in its most restricted and rigid sense, as meaning the subject of the human life *to the exclusion of all that goes to make that life up*. Otherwise we shall be confusing God with his creation, the infinite with the finite." (Emphasis added) See also S. Th. III, Q 4, A 2.

Christian sacramental Oblations of Bread and Wine "personal," in the sense of being themselves human persons. The sacramental Oblations or Victims are, instead, the *products* of personal human activity, just as our Lord's individual humanity was a *product* of the Incarnate re-creative work of the Second Person of the Trinity. Human persons are our Lord's agents in perfecting His liturgical Offertories. In their preparatory work, effort, suffering perhaps, and the sorrow of frustration and disappointment can never be absent from their temporal experience if Christians have remained true to their vocations. These elements in the substances of every Christian Offertory parallel the analogous elements of the Passion in our Lord's Offertory of Himself at the Cross.⁹⁸ But as the living agents of the liturgical Oblations, human persons are no more sacrificed in the Liturgy than was the Person of God the Son sacrificed upon the Cross. Only the Man Jesus, not God the Son, died upon the Cross and rose from the grave and was thereby corporeally transubstantiated. Hence we may set up the following analogical proportion: Human persons incorporated by Baptism into the social Body of Christ are to their liturgical Offertories of Bread and Wine, as the Person of the Son of God Incarnate is to the natural Body and Blood of His individuated Incarnate humanity placed for sacrifice upon the Cross.⁹⁹

Before leaving this question of the substantial character both of our Lord's Crucial Offertory of His individuated humanity on Calvary and of the historically succeeding liturgical Offertories of Bread and Wine made by the Church

98 Our Lord's Passion, right up to the very instant of His death on the Cross, was still part of the substance of His individual Offertory. The Passion and suffering on the Cross—even the natural death itself—were not His Sacrifice proper. They were the completion of His Oblation. Cf. Hicks, *op. cit.*, p. 240.

99 For a discussion of the "Mode of Union" of an individual unit of (fallen, but perfected) human nature with the Person of the Divine Logos in His Incarnation, see S. Th. III, Q 4, especially Aa 2, 3, and 4.

Cf. also D. M. Baillie, *op. cit.*, chap. V, "The Paradox of the Incarnation." Professor Baillie's discussion would have benefited if some account had been taken of St. Thomas' lucid analysis of this "paradox."

upon her Altars, an additional point should be canvassed.

All these Offertories both have been and continue to be presented *in history*. They therefore emerge out of converging lines of historical connection with preceding events reaching successively back to beginnings as early as, or earlier than, the beginnings of humanity itself upon this planet. Our Lord's Offertory as a human being encompassed within the content of its natural substance not merely His individual life-span, but all preceding events in time which led up to it, and which laid the foundations for the construction of that individuated human Unit. Thus into the natural substance of our Lord's Offertory converged all prior history from the very dawn of creation, because no event in time prior to the birth, life, and death of the Man Jesus can be viewed, in the totality of event-relationships which make up the movement of our natural order, as unconnected (however "remotely") with the historical substance of His humanity. In this sense, the individuated human Offertory of Jesus was historically all-embracing and His Sacrifice on Calvary was (as is sometimes said) "retroactive,"¹⁰⁰ since it carried within its substance all anterior events which had contributed their potencies, as it were, pyramidally in time to the culminating apex of His Incarnate human flesh.

Likewise, every succeeding liturgical Offertory contains within its substantial structure the historical element of the antecedent Sacrifice of our Lord on Calvary. This does not mean that either our Lord's original Offertory of Himself, or His Original Pilot Sacrifice,¹⁰¹ is ever in any sense "repeated." But it does mean that every succeeding liturgical Offertory contains in its substance the historical component of the Sacrifice on Calvary as *having taken place*;

100 Perhaps the phrase "He descended into hell," of the Apostles' Creed, gives a hint of the unity of the substance of our Lord's humanity with previous history. To "descend into hell" is in a sense to re-enter past time; for there the content of past time persists.

101 *Supra*, p. 42.

since every such Offertory is certainly joined catenally in the stream of history with that pioneer Event.

In addition, every later Offertory now contains in its compass the historical occurrences of those earlier Offertories which have intervened between Calvary and its own present moment. But neither does this mean that Offertorial substances already brought forward in antecedent Liturgies can be understood as presented "over again" within a later Offertory. Still less are such previous Offertories ever "re-sacrificed." Nevertheless, the historical events themselves of presentations of past Offertories and their succeeding sacrificings (as distinct from the earlier Offertorial *substances* themselves) will always be carried *qua* historical events into the substances of later Christian Offertories, until the end of time. Today's Christian Sacrifice does neither "repeat" the Cross nor does it "repeat" yesterday's liturgical sacrificial additions to the content of Calvary; but it does contain within its substance the historical occurrences of these several past events, and these events are therefore objectively contained as elements in the new Offertorial substance.

Thus the historical substances of Christian Offertories are not either quantitatively or qualitatively "cumulative" in the time process. This would be a contradiction in terms; for the ensubstantiated substances of yesterday's Offertories have by today been transubstantiated into their final ends in the eternal Substances of our Lord's ascended Body and Blood. Offertorial substances are "cumulative" only as they are moved sacrificially into the ever-growing content of the ascended Body of the risen Christ in eternity. But the historical realities of past liturgical sacrificial operations concluded within the time process, having taken their places as elements in the fabric of our continuing history, do constitute fresh items for renewed sacrifice within the substances of today's new Offertories, and so on *in saecula saeculorum*.

XXV. Deficiency of Thomist Definition of Transubstantiation

The concept of Transubstantiation here set forth goes beyond that formulation of St. Thomas Aquinas, which remains the official teaching of the Roman Church. St. Thomas¹⁰² knows nothing of the concept that the bread and wine of the liturgical Offertory are already, prior to their Consecration, structures or substances participating in the substances of the Incarnate Lord's natural Body and Blood. In other words, St. Thomas knows nothing of what is here called *Ensubstantiation* of Offertorial Bread and Wine. For St. Thomas, Transubstantiation means solely the *replacement* of the substances of ordinary natural bread and wine by the miraculously bestowed substances of the ascended Body and Blood at the moment of Consecration. There is no real *movement* (in his formulation) of any corporeal substances from the level of natural being to the level of supernatural being; no real movement of any *thing*, any historical structure, out of time into eternity. The Thomist definition, rigorously applied, denies that movement which is (to common understanding) implied by the prefix "trans-." Thomist Transubstantiation would better be characterized as "Desubstantiation (of "plain" bread and wine) — Substantiation (of ascended Body and Blood)." The Transubstantiation of our present argument, on the other hand, refers to a true movement of our Lord's ensubstantiated natural Body and Blood into the supernatural Body and Blood of the Resurrection and Ascension. It refers to the true movement of the substances of the Incarnate Lord's natural Body and Blood under the forms of the liturgical Offertorial Bread and Wine,

¹⁰² S. Th. III, Qq 75-77.

emerging within His social Body the Church, into the substances of that same Body and Blood in their ascended state.¹⁰³

XXVI. Need for Dynamic Definition of Transubstantiation

The liturgical and Incarnational historical task which confronts Christians in the world today might be formulated as centrally that of putting a more fully accurate meaning into the *trans-* of the elder understanding of the concept of Transubstantiation. For it is only thus that a relation of genuine *continuity* can be established (as in our Lord's individual Resurrection) between the Kingdom of God in this world and the Kingdom of God consummated in eternity. The Thomist definition of Transubstantiation allows merely the *supersession* of the one Kingdom by the other, that is, of the natural bread and wine by the ascended Body and Blood. There is therein no true movement of the one *into* the other. The liturgical Oblation of Bread and Wine upon a Christian Altar becomes in Thomist terms only a kind of divinely instituted and therefore somewhat arbitrarily imposed "stage set" for the miraculous dispensation by our Lord of His ascended Body and Blood. And if, technically

103 Cf. S. Th. III, Q 75, A 8, ad. 1. Theodore of Mopsuestia (c. A.D. 350-428, quoted at length by Dom Gregory Dix, *The Shape of the Liturgy*, pp. 282-286) taught that the liturgical consecration did cause the Offertorial Substance to participate in the Resurrectional process of our Lord. In a sense, therefore, Theodore held a dynamic view of a genuine movement of corporeal substance within the Christian Sacrifice from the level of natural, to supranatural, being. But the curious element in Theodore's teaching is that he believed that the substance of the Offertory was the *dead* Body of Christ! The notion of contribution of content to the *living* Body of the Incarnate Lord is excluded by this teaching. Nevertheless the dynamism of Theodore's consecrational theology seems to have a certain prophetic importance. It escapes at least from the static seriation of Thomist Transubstantiation.

speaking, this is a creative dispensation not strictly *ex nihilo*,¹⁰⁴ it has nonetheless no metaphysically necessary (but only a kind of divinely "recommended") relation of temporal succession to the offered Bread and Wine.¹⁰⁵ Hence the Thomist doctrine of Transubstantiation disastrously denies a necessary material (i.e. substantially corporeal) continuity between the content of *this* world and the content of the *next*. And this denial has resulted in a presentation of Christianity which elicits only an idealist-moral (rather than a realist-material) interest in the forms of those social, political, and economic structures within which and out of which the natural substances of the bread and wine of the Offertory are, by force of the actual situation, prepared — those human social structures which unavoidably contribute their defects and their virtues (when they are present) to whatever offertorial substances of bread and wine are drawn from them.

In the foregoing analysis of Transubstantiation, on the other hand, the risen Body of the Lord is precisely His natural this-world Body moved sacrificially into the terminal state of its Ascension. And the ever-growing substantial content of that ascended Body is the content of the eternal Kingdom of Heaven. Furthermore, this eternal content is continually *increased* by the movement into it of increments added to the content of our Lord's socially redeeming natural humanity, which is the Kingdom of Heaven in earth. In other words, the eternal Kingdom of God is ultimately the ensubstantiated Kingdom of the Offertory transubstantiated in the process of the Death and Resurrection of the Incarnate Son, into that state of being where He "sitteth at the right hand of God." Thus is creation at long last in process of being successfully returned in Chris-

104 S. Th. III, Q 75, A 3.

105 F. A. Gavin, in his article "The Eucharist in East and West" (*Liturgy and Worship*, p. 121), considers this a retrogression from the teaching of the early Church. "Bread and wine are no longer 'offered' in the old sense. *The* (emphasis in original) Offering is of Christ's (ascended, F. H. S.) Body and Blood to the Father."

tian Sacrifice to its Creator. The age-old and divinely implanted human instinct to sacrifice is perfectly implemented and fulfilled.

XXVII. Transubstantiation and the "Real Presence"

At this point, another widely held error regarding Transubstantiation must also be corrected. It is often stated — or at least implied — that the definition of Transubstantiation attempts to express the mode or manner of what is called the Real Presence of our Lord, either in the offertorial or the consecrated Bread and Wine, or "in the Service of" the Eucharist.¹⁰⁶

In controverting this error, it is hardly going too far to assert that the doctrine of Transubstantiation has nothing whatever to do with the *manner* of the sacramental Real Presence. Transubstantiation simply formulates the truth that Substances of the natural Body and Blood of God Incarnate socially within this world move sacrificially under the forms of ensubstantiated Bread and Wine out of time into the eternal state of the risen and ascended Body and

106 For a contemporary example of this error, cf. *The Faith of the Church*, by J. A. Pike and W. N. Pittenger (New York, 1951), p. 153.

Cf. also the section "The Eucharistic Presence" in *Anglicanism*, Ed. P. E. More and Frank L. Cross (Milwaukee, 1935), pp. 463-494. A reading of these representative selections from Anglican writings of the post-Reformational period will disclose how the mistake of regarding the doctrine of Transubstantiation as essentially referring to the *manner* of the Real Presence has confused the arguments of our Reformational sacramental controversialists to the point of rendering them metaphysically unintelligible and therefore intellectually useless in our contemporary situation. In candid truth, most of these arguments can now be evaluated in historical perspective as primarily indirect justifications of the emerging separatist nationalism of the English Church contending against the claims of the Papal authority. They can scarcely be accepted as those serious contributions to systematic sacramental theory which their authors may have sincerely believed them to be.

Blood of Jesus Christ. Transubstantiation affirms only that the operation of the Liturgy is one which deals with the *movement* of substances between two levels of material being, the level of natural time and the level of supranatural eternity; for our Lord's Incarnate Body, as already emphasized,¹⁰⁷ remains a corporeal Substance, even when as ascended It "sitteth at the right hand of the Father." Our Lord is assuredly "really" present in His wholeness, human soul, and full Godhead, wherever the presence of the corporeal substances of His Body and Blood is assured; and this for the obvious reason that since His Resurrection He is "alive forevermore." His human soul and His Godhead now form with His Body one perfectly united and living whole, because at the Resurrection the hypostatic union of the Second Person of the Godhead with the Manhood of the human Jesus, broken temporarily in death on the Cross, was fully restored.¹⁰⁸ But the "how" and the "manner" of this living union — and therefore the *mode* of our Lord's Real Presence within the Substances of the Eucharistic Elements — are not expressed or formulated by the doctrine of Transubstantiation. By way of human analogy, if we are to get "all" of some living human being, that is, the "real presence" of some complete person with body, mind, and spirit, into some given room, we must contrive primarily to convey his material body there. If his body is thus moved into a certain place by a substantial "transit" of one sort or another, the "rest" of him will necessarily follow "really" because the person is alive. The mind and soul of this hypothetical person are not "moved," however, because these elements of personal human nature are immaterial and

107. *Supra*, p. 49.

108 The reverse of this argument is equally valid. It is hard to see how a *spiritual* Real Presence of the Incarnate Lord in the Eucharist can be upheld apart from a corporeal Presence; because the Logos is now inseparable from His whole humanity which includes a material Body. Thus just as both Ensubstantiation and Transubstantiation assume Real Presence, so also Real Presence in any meaningful sense of the term would seem to require the Presence of a corporeal substance.

therefore cannot be spatially specified. We know that a particular corporeal human substance must be moved to a certain position if the concomitant individual mind and spirit are to be "really present" there. On the other hand, the statement of this necessary truth tells us nothing about the "manner" in which the human soul is "present" in the human body. Likewise, the doctrine of Transubstantiation tells us only that, in the Christian Sacrifice, historical structures participating by Ensubstantiation in the Substances of our Lord's Incarnate natural Body and Blood move into the Substances of His ascended Body and Blood. It follows necessarily that our Lord is "really present" in His entirety, human soul and spirit and Himself Personally in His Godhead, wherever this movement in the material order of His Body and Blood is going forward, because since His Resurrection He is One. But the "manner" of this living Real Presence remains, one would suppose, even more intellectually unfathomable than the "manner" of the union between a human soul and body, a union which also entails a "real presence" of a living human being wherever his material body is found.¹⁰⁹

In brief, the doctrine of Transubstantiation we are here adumbrating does not refer specifically to the *Presence* of our Lord's Body and Blood within the Bread and Wine of the Liturgy. Such Presence is instead already presupposed by the doctrine. Transubstantiation, on the other hand, is properly applied to the dynamic process of *movement* of the living Flesh and Blood of the Incarnate Lord (already

109 St. Thomas (S. Th. III, 76, 1.) expresses this truth by saying that "by the power of the Sacrament (of the Altar)" only the Substances of the Incarnate Body and Blood are therein present; but by a necessity of natural concomitance the "entire Christ" is also present. It is needless to reassert that the "manner" of this concomitance of the Real Presence (of the "entire Christ") is not enlightened by the doctrine of Transubstantiation. Thus Transubstantiation, in both the present and in Thomist analysis, asserts only "what" is going on in the sacramentally sacrificial movement. The "how" of the Real Presence, or the "manner" of it, as even the *Catechismus Romanus* states (Part II, Art. 226), "is not to be curiously enquired into." (*Quo modo fiat, curiosus non inquirendum*)

“present”) from the level of their temporal state in the ensubstantiated Offertory into the level of that eternal state which is theirs after liturgical Consecration. Transubstantiation is, in fact, the most exact formulation we possess for assuring an understanding of the metaphysically necessary continuity between the Offertory and the Sacrificial Consecration of the Christian Altar. Transubstantiation assures an undeviating intellectual hold upon the necessary Incarnational connection between “this” world and the “next.”

XXVIII. Sacrifice and Communion

Up to this point in the present discussion we have been dealing with the first two operations or works of sacrificial action and, in particular, of Christian sacrificial action. The first operation necessary to sacrifice is the this-world preparation of natural sacrificial victims or gift-substances. This work includes, of course, the movement of the designated victims to an altar, and thus into a position in which they stand ready for the second or central operation of sacrifice. In the case of Christian Gift-Substances of Bread and Wine prepared agentially by baptized members of our Lord's social Incarnation, the first operation of sacrifice includes the final sufficient readying of these Victims in their consummated Ensubstantiation in our Lord's natural Body and Blood by virtue of His liturgical Absolution. The ensubstantiated Gift-Substances of Bread and Wine which have emerged within our Lord's social humanity and have been finally perfected by His Absolution are called in liturgical terminology the *Offertory*.

The second operation in a sacrificial process is the immolation of the natural gift-substances. We have seen that in the case of animal sacrifices immolation involves the slaying of the offered animal and the disappearance of its life

from this natural world order.¹¹⁰ The natural flesh and blood and the *life too*, are thus conveyed (as is both intended and believed) into the level of being of a supranatural spirit god. This conveyance is usually completed both by pouring the offered blood upon the ground and by burning the offered flesh of the slain animal victim.¹¹¹ In the case of the Christian Sacrifice of the Altar, the offertorial Victims are immolated by means of a Consecration effected liturgically by our Lord operating through the officiating priest as representing the entire Incarnational Community which has prepared the Offertory; and by means of pouring the offertorial Wine (but not on the ground) and breaking the offertorial Bread.¹¹² In the Christian liturgical Sacrifice the ensubstantiated Bread and Wine (the Substances of the Incarnate Body and Blood in the level of our natural world) are conveyed by their Transubstantiation in our Lord's Death and Resurrection, here made effectually active, into the ever-enlarging content of our Lord's supranatural risen and ascended Body and Blood. Thus in Christian Sacrifice, which is now historically revealed to us by our Lord's individual Resurrection and Ascension as the only effectually "successful" sacrifice, the natural Substances of the Offertory are indeed moved out of our natural world order and, as in the case of our Lord's human death on the Cross, they "go away" from all natural access on the part

110 *Supra*, p. 23.

111 We have seen above (p. 13) that the skin of a slain sacrificial victim has sometimes been employed as a vector to carry the "life" of a god from the natural level of being to the supranatural.

112 Fr. Mascall (*op. cit.*, p. 181) makes the striking suggestion that the Christian Sacramental Immolation in the Sacrifice of the Altar does involve what may properly be called a "death" of the offertorial Elements; for there the Sacrificial movement or action concerns itself with the Substance of our Lord's entire Incarnate humanity, but presented as the Substances of His Body and Blood under the *separate* forms or species of offered Victims of Bread and Wine. Now, the separation of the blood from the body in the case of a living subject spells the latter's natural death. Hence "the institution of the Eucharist under the two species of bread and wine, respectively identified with Christ's Body and Blood, makes it, by mode of sacramental signification, a re-presentation of his death." And although "Christ being raised from the dead dieth no more" (Rom. 6: 9); nevertheless "the *sacramental mode* under which he is present is that of his (natural, F. H. S.) death."

of their sacrificers, because the latter continue their lives within our historical world-process. Thus in its every aspect the Christian Sacrifice fulfills and successfully consummates what has been the aim of all human sacrifice from the beginning, namely, the return of a substance perfected within this created world to its proper and final end in the level of the Being of ("at the right hand of") its Creator.

But a third work or operation has from the beginning also been a prominent element in every sacrificial rite. This is that of a communion, a renewal of corporate social solidarity among those offering the sacrifice. As we saw at the outset of this enquiry,¹¹³ the renewal of clan solidarity by a periodical redistribution of clan blood, achieved by one means or another among members of a tribe or family group, was a pre-sacrificial and primitively heathen custom. This custom antedated the emergence of apparently even dimly conceived sacrificial concepts properly so called. Thus in remotest antiquity, before man in his religious ascent began to grope consciously towards notions of his gods as transcendent beings, and certainly before he conceived the idea of lifting up any substance which he had made or nurtured to maturity to a god in sacrifice, we discover a deep-seated human intention to find a way—more quasi-scientific than religious—to insure the continuing integrity of his "one-bloodedness" in his communal life. What we would call communion—although kept to our natural order even when a god was included within its performance—seems historically to have been man's earliest and most urgently solemn preoccupation. And furthermore this age-old preoccupation has neither faded nor declined with the progressive development of a more deeply penetrating sacrificial religion. Quite on the contrary, it finds its perfect expression and climactic fulfillment in the sacrificial Religion of the Incarnation.

113 *Supra*, pp. 3-5.

XXIX. Antithesis Between Total Sacrifice and Communion

On the other hand, the "fitting" of a primitive heathen and materially ordered blood-communion rite, whose practical aim was renewal of corporate clan vigor, into a primarily sacrificial rite appears, historically speaking, to have been not altogether "easy" or logically compelled. As we also saw at the outset, while this primitive rite continued to survive in social practice, its original primary intention grew progressively vague in men's minds. It then happened that the rite was re-interpreted in the light of more advanced religious insights. The ancient operation of a kind of "scientific" Communion of Social Consolidation became informed by an intention of conveying a gift to a god out of the natural into the supranatural order. In other words, what had been a communion primarily in this world became a transaction whereby a gift was mediated out of this world.

Now in strict logic, it is not altogether obvious why, if a gift transaction from men to a god is the primary objective of a sacrificial religious rite, a this-worldly material social sharing of that gift by eating or other practical means is also called for on the part of the sacrificers. Yet when the ancient blood-rite became, with the passage of centuries, more deeply, more completely—and more truly—understood in terms of sacrifice, the original social custom of a common sharing in the flesh and blood (in the *life*) of the victim also survived. And because the performance of this rite was compelled by social tradition, it continued to remain objectively present in the midst of men's organized religious life. Therefore an intelligible place had to be found for it within the procedural framework of a subsequently developed sacrificial worship.

This is, in fact, an excellent illustration of how the logic of objective history can sometimes compel men to insights into necessary truths more cogently than does the logic of pure reason. An ancient social rite survives in a modified form. An important element in the ancestral rite also survives, even while this element begins to appear somewhat superfluous in a strict interpretation of that same rite's later modification. Nevertheless, the fact of this survival compels the inclusion of the earlier primary but now ill-understood element, in spite of certain emergent logical incongruities. In the Providence of God, this is a way in which man has been guided to some of his truest insights into that reality in which he is set.¹¹⁴

It would appear, in fact, that a rite of communion which requires the social feeding upon an immolated victim, and a rite of conveyance of a gift-victim after its immolation to a god, are mutually incompatible and self-contradicting.¹¹⁵

On the one hand, there is the sacrificial necessity that an oblation move out of reach of those who have offered it, because the oblation in sacrifice "goes away." In this case a spirit god alone can receive the oblation conveyed to him into a participation in the divine life. On the other hand, if the human sacrificers are to "make their communions," something of their prior oblation must be reserved from complete participation in the this-worldly terminal process of its sacrifice. Neither in Paganism nor even in Israel could this contradiction be overcome. In cases of peculiar importance, or of what was believed to be a demand for total sacrifice, the blood of the oblation victim was poured out at the altar. Then its flesh was entirely consumed by fire. This was a "whole burnt sacrifice" or holocaust.¹¹⁶ Nothing whatever then remained for a common meal. But in cases felt to be of

114 For hostile comments on this process cf. Frazer, *op. cit.*, p. 477: "The history of religion is a long attempt to reconcile old custom with new reason, to find sound theory for an absurd practice"; and Preserved Smith, *A History of Christian Theophagy*, p. 78: "Much of the history of theology has been the effort to find rational theories for absurd practices."

115 Hicks, *op. cit.*, pp. 19, 40.

116 Hastings' *Dictionary of the Bible*, *loc. cit.*

less gravity, and therefore to be less demanding, certain parts of the oblation victim were reserved, were cooked and eaten, sometimes by the priests alone and sometimes by priests and people together. Thus a communion meal became possible. But neither could there then be a *whole* burnt sacrifice joined with the communion meal. A compromise had to be embraced which withheld something of the oblation from the fullness of the sacrificial movement.

But that a contradiction was here involved was persistently felt. The communion meal was achieved only by the reservation or "keeping back" of a part of the oblation from the process of total sacrifice. This sense of contradiction is evidenced by a continuing ritual demand in Israel that those portions of an offered victim which were reserved for communion should be "waved" in the direction of the altar.¹¹⁷ Thus a kind of "token sacrifice" was signified. This was as if priests and people were praying to God: "We intend this Oblation totally for Thee; but if all were burned and thus sent forward to eternity, nothing would remain for our communion meal here in our time. We therefore pray Thee, forgive our human incapacity and accept our good will for a deed which is inherently impossible to us while we survive within this world."

XXX. The Christian Synthesis

In Christian Sacrifice alone is a total conveyance out of time into eternity of an oblation matured in time, perfectly integrated with a total consumption of that very same immolated and sacrificed Victim of Oblation in an ensuing Common Meal. Our Lord's individual Death upon the Cross was a true "holocaust," in that there was complete convey-

¹¹⁷ E.g. Exodus 29: 26 ff.; Leviticus 7: 34; 10: 14 ff.

ance of the Substances of His natural living Body and Blood out of reach of further access from His followers remaining behind in this world. But in His Resurrection, He returned Himself in risen Body and Blood for a renewed and still more perfect access to his Disciples within that very world from which in the natural order of His life He had just "gone away" through the sacrificial door of natural death. His Resurrection Appearances to His Disciples, therefore, were to our Lord's Sacrifice of His individual Body what the Communion Meal was (prophetically, although not properly achieved) to the Temple Sacrifices of Israel. Our Lord's risen bodily Presence among His Disciples re-established their full corporate solidarity, their Incarnational common life, their organic social unity, and their common strength of purpose for the future in Him. But this Holy Communion of the Resurrection was not achieved by "keeping back" from the Cross something of our Lord's individual natural life, so that the latter remained at least partly open to access in the natural order of this world. Rather, it was achieved by a total return of the supranatural risen Self of the Incarnate Lord after total sacrifice. This Sacrifice achieved the complete Transubstantiation of our Lord's individually Incarnate Flesh and Blood. It was followed by the full bestowal of a true Holy Communion by means of His postresurrectional social reunion *in the Flesh* with His Disciples.

Likewise, the Christian liturgical Offertory, the Christian Victim of Bread and Wine ensubstantiated within our Lord's continuing and ever-enlarging social Incarnation, is totally immolated at Its liturgical Transubstantiation and totally conveyed sacrificially out of time into eternity. The Christian Sacrifice of the Altar is therefore also invariably a "holocaust." The Substances of the offertorial Bread and Wine are totally removed from all further direct natural access on the part of the human beings who have been the Incarnational agents of their preparation as a liturgical Oblation, of their Ensubstantiation in an Offertory. But our Lord who conveys

them by Transubstantiation into the level of His risen Body immediately turns to rebestow these same transubstantiated Elements upon those human sacrificers who abide (as did the Disciples of old) within the continuing historical time process. Our Lord bestows His otherwise humanly inaccessible risen Body and Blood within a communal sacrificial meal of liturgical Holy Communion. This is a Gift bestowed upon man solely through the grace of God, and by means of the Incarnation, by means of the Life and Death of His Son in this world, and by means of the bodily Resurrection of that same Son demonstrably restored to Communion with His surviving followers—but now in a transubstantiated Body, a Body which while It is made accessible to us in Communion has moved, as we judge from all the Gospel records, obviously into a state of being which transcends the limitations of time and space of that present creation in which we remain.

In the Christian liturgical Sacrifice, God the Father's Angel or *Messenger*,¹¹⁸ who is the Incarnate Son Himself, ascends and descends in the corporeal Substance of His Body between earth and heaven, traversing the opened way pierced once for all by His individual Sacrifice on Calvary.¹¹⁹ In His *ascent* He continues to convey to their eternal destiny "at the right hand of His Father" additional ensubstantiated contributions to His Incarnate Body as these have been matured within this world and brought out of our continuing time process for His Transubstantiation in His Church's liturgical Sacrifice. And by His subsequent responsive *descent* among His sacrificing members, among the agents of His this-world work who await His Gift of Holy Communion, the human agents of His historically continuing Incarnational Body are again and again renewed in one flesh and blood both among themselves and with Him. For in this Sacrificial Feast they feed upon those very Gifts which they have been

118 Cf. the *Supplices te rogamus* of the Western Mass.

119 Our Lord (recorded in John 3: 13) speaks thus of Himself: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

privileged previously to bring forward as Victims for their Offertory; but which, after total sacrificial conveyance into His eternity, He now returns for further world-redeeming growth in ensuing historical time. This arcuate flow, this iridal sweep of sacrifice, this whole movement of materially matured gifts ensubstantiated out of a fallen world into a Christian Offertory, their Transubstantiation by consecrational conveyance in our Lord's Resurrection and Ascension out of time into eternity, and their subsequent return into our historical time process by our Lord's rebestowal of them upon His attending social Body in Holy Communion, is known as the process of sacramental Metacosmesis.¹²⁰ It is the focal operation in the process of God's redemption of His world. It is the metabolism of the materially substantial Body of Incarnate God.

XXXI. Partial Sacrificial Emphasis of Medieval Teaching and Its Evil Results

The wholeness of the metacosmic movement of Christian liturgical Sacrifice has unfortunately not been invariably held in balanced emphasis by the historic Church. This complete movement falls clearly into three primary operations: first, that of the Offertory (the Ensubstantiation of the liturgical Victim); second, that of the Consecration (the Immolation and Transubstantiation of the Victim); and third, that of the Holy Communion (the Feast of the renewal of Incarnational Social Oneness). These three operations correspond to the three primary historical portions of our Lord's individual world-redeeming work: first, that of the course of His natural life in earth (the preparation of Himself in individuated human Substance as Offertory); second, the im-

¹²⁰ F. Hastings Smyth, *Discerning the Lord's Body*, chap. V, pp. 41-52.

molation of this Incarnate Victim in death upon the Cross (His individual Sacrifice proper); and third, His Resurrection and rebestowed supranatural Communion with His Disciples, followed by His Ascension (the visible confirmation and this-worldly implementation of His corporeal Transubstantiation).

During the medieval period, the Church's liturgical emphasis came to be placed almost exclusively on the second operation, that of sacrificial Consecration. The medieval Church seems to have lacked all understanding of the liturgical Offertory. It is noteworthy that no question is raised by St. Thomas Aquinas concerning the metaphysical meaning or significance of the Church's Oblation of the substances of her Bread and Wine in connection with liturgical Sacrifice; no comment is made beyond the fact that this "matter of the Sacrifice" was ordained by our Lord at His Last Supper.¹²¹ St. Thomas never discusses the metaphysics of the offertorial Substances and appears indifferent to its deeper implications.¹²²

As a result, the natural bread and wine of the Offertory, instead of being seen for what they actually are, namely, the ensubstantiated natural Body and Blood of our Lord put forward by the Church as Victim for Sacrifice, fall into the position of a mere this-world "stage set" for the performance of the second liturgical operation, that of the Consecration.¹²³ And this Consecration does not move any Victim out of this natural world of time into the supranatural world of eternity. Instead, it calls down miraculously upon the Altar the Substances of our Lord's already ascended Body and Blood, as it were *directly* out of eternity, so that these in turn can be "sacrificially pleaded" before God in successive Masses. In

121 S. Th. III, 74, 1.

122 He does discuss the metaphysics of why the substances of "plain" bread and wine may be transubstantiated. But this problem is irrelevant within our present contention that the Christian offertorial Victim is precisely not "plain" bread and wine (*ibid.*, III, 75).

123 Cf. *supra*, pp. 59-60.

other words, in this medieval analysis, with its peculiarly static definition of Transubstantiation,¹²⁴ the human sacrificers do not play the slightest part, even agentially, in the preparation of the liturgical Victim. The liturgical Offertory is *metaphysically* irrelevant! Instead, the liturgical Victim is supplied unilaterally by the ascended Lord. And this Victim is not supplied as a substance prepared presently and redeemed out of a contemporary history for a genuinely sacrificial movement, but is instead "miraculously" given as the already ascended Body and Blood of the Lord out of His eternity for what can scarcely be called more than liturgical "sacrificial" *manipulation*, i.e. a "lifting up" before God of a Substance which has been historically already sacrificed two thousand years ago.¹²⁵ The only Christian sacrificial *movement* (in any meaningful sense of the term) is here seen as exclusively the "once for all" movement of our Lord's individual Sacrifice on Calvary, into the substance of which transubstantiated Victim, no further future historical *content* may subsequently be conveyed.

As a result of this teaching, the Liturgy came in medieval times to be regarded not as an effectual means of conveying this-world Victims to God in genuine Sacrifice. Instead, it seemed exclusively a propitiatory manipulation of an *already sacrificed* Victim, a manipulation whereby men's sins could be expiated, both in this world and in purgatory. There was thus perpetuated this most glaring evil of a legalistic view of human salvation: the rescuing of individual souls by purchase out of punishment for sin. And the atoning accomplishment of the Sacrifice of our Lord came to be figured forth as a kind

124 Cf. *supra*, loc. cit.

125 The thinking back of the supposed efficacy of such manipulation seems to have something in common with that back of the Hebrew sacrificial Wave Offering (*supra*, p. 69). The method, at least, of achieving an "effect" with God is similar. The distinction seems primarily to be that the Wave Offering manipulated substances which remained actually unsacrificed and which were therefore still within the natural level of a this-worldly being. On the other hand, the Christian Mass, in Thomist interpretation of Transubstantiation, "waves" the Substances of our Lord's ascended Body and Blood already long ago sacrificed but now "miraculously" rebestowed from the supranatural level of being for this present potent purpose.

of reservoir abundantly filled with "merit" which, for the appeasement of the sin-outraged justice of God the Father, could be tapped according to immediate requirements by successive propitiatory celebrations of Masses. Hence, the more such Masses said, the better! Thus the atonement of the Sacrifice of Calvary came, like any earthly treasure, to be estimated in legalistic quantitative terms.¹²⁶

At this point it should also be remembered that the power to provide propitiating Masses, to call down from heaven by Transubstantiation the ascended Body of Christ for re-presentation before God the Father, centered through the Church's Hierarchy in the Papacy. This fact gave the pope, with his bishops and priests under him, a tremendous this-worldly political, as well as next-worldly spiritual, power with pan-European ramifications. Therefore, the Reformational spiritual zeal for "purity of religion" had, sounding in the background, strong (if not always explicit) overtones of pressure for European emancipation from Roman political control. And since the political power of Rome then depended on widespread belief in the need for a propitiatory sacrifice provided for only by Transubstantiation (in the Thomist sense), if men were to escape hell in the next world, the *denial* of all belief in Transubstantiation and its correlative Priesthood, together with the assertion of the sufficiency of simple Christian Faith for salvation (without liturgical Sacrifice), became in this period of history potently effective political slogans in the interest of emergent anti-Roman nationalist states (*e.g.*, England and Germany).¹²⁷

126 The "tapping" of the reservoir of the "treasury of merit" could be facilitated, it was believed, by the prayerful intervention of the Saints, who in some way appeared to have acquired a greater supply of "merit" than they needed for their own private use. For a discussion by an Anglican of the theory of the "Treasury of Merit," see H. Edward Symonds, *The Council of Trent and Anglican Formularies* (1933), p. 211.

127 John Wycliffe, in his exaltation of the king's power over that of the pope, "was ultimately led (*c.* 1380) to examine and to reject the distinctive symbol of that (*i.e.* the pope's) power, the doctrine of transubstantiation." (Article on Wycliffe, *Encyclopaedia Britannica*, 11th ed., vol. 28, p. 869) Wycliffe was not the first to bring out this connection between Sacramental doctrine and papal political control.

XXXII. The Reformational Reaction: Its Affirmations and Its Deficiencies

Against the medieval growth of a pre-Christian and in effect Paganly propitiatory view of the liturgical Sacrifice, the reaction of the leaders of the Reformation Period was extreme. The Reformers denied that any such effectively propitiatory working "apparatus," as the medieval Mass had come to boast itself to be, had ever been given into men's hands for the purchase of their salvation. And in so far as the Mass was viewed as a mode of propitiation of an angry God, the Reformers were assuredly dogmatically justified in their protest against it. They were also politically justified in so far as the medieval priesthood under the pope was using its monopoly of the "miracle of Transubstantiation" both to extract money payments for sacramental services and to retain political control over masses of the faithful Christian laity. But unfortunately the Reformers failed to see clearly enough into the true sacrificial significance of the Liturgy. Perhaps precisely because politico-religious tensions were so emphatically present, Reformational leaders failed to grasp the more radical errors of medieval religious sacrificial teaching. They therefore directed their protests against what in the light of later history seem the relatively superficial liturgical abuses of their time while, by a curious irony, they continued heartily to agree with their Roman opponents in certain deeper faulty teachings about our Lord's Atonement, from which same errors those very abuses, against which they raged, inevitably stemmed.

These profound medieval errors, which amount to a thoroughgoing corruption of Christianity, may be briefly reviewed under three headings.

The first corruption was that of viewing the function of our Lord's atoning Life, Death, and Resurrection as if it were primarily one of saving individual souls from ultimate damnation in hell. This error eclipsed all understanding of the truth that the Son of God became Incarnate to redeem *this world* and thus to reperfect our creation that it might be successfully sacrificed to God.

The second corruption, which fitted in very well with the first, was that of viewing our Lord's soul-saving Atonement in terms of legalistic payment of debts incurred by men to God, debts which could be paid off by the superabounding "merits" of Christ. Whether such payment was liquidated "once for all" on historical Calvary (the Protestant view), or whether it was to be continually mediated in some variety of successive liturgical action (the Roman view), seems now a small dispute compared to the fundamental error of legalism.

The reforming Divines seem to have raised no significant caveat against the "ransom" or "legal-fine" interpretations of the Atonement.¹²⁸ They took them for granted with the rest of the then Christian world. That the atoning work of Christ should be primarily that of initiating a social redemption and a reperfecting of the human society of this world, so that, following His individual beginning (His Pilot Sacrifice), Gift-Substances or Victims to be added to the Substance of His Incarnate Body might be perfected by His Church in succeeding ages for successful sacrificial reconveyance of this fallen creation to God as both its Source and its End, seems to have been clear to nobody in the late medieval period, whether Roman Catholic or Reformational Protestant thinkers.

¹²⁸ For easily accessible examples of the pervasiveness of this kind of thinking by Anglican Reformers, see the section on the Atonement in *Anglicanism*, pp. 283-295.

XXXIII. The Disaster of Inadequate Formulation of Transubstantiation

But even if the Christian vocation of Sacrifice had been grasped in these latter terms, then a third error would have been discovered standing in the way of its reassertion. This was—and still remains—the strict medieval (i.e. Thomist) formulation of Transubstantiation; because, as we have now seen, there is no movement, or genuine “*trans-*,” under this formulation, whereby substances perfected in this world as Victims are moved out of this world into eternity. On the contrary, the “sacrifice” of the medieval formulation is, rather, the calling down of our Lord’s already and “once for all” sacrificed Body, that It may be liturgically “re-presented” or, in a manner of speaking, sacrificially “manipulated” in the presence of God the Father for the repeated propitiation of God’s justice on behalf of continuing human sin. Under this formulation, which both takes the legalistic view of the Atonement for granted and also finds no room for successive quantitative “filling up that which is behind” in the content of the Substance of the ascended Incarnate Body, all thought of spreading a this-world redemption for the sake of enlarging the substantial content of the Christian liturgical Offertory is excluded.

This probing metaphysical criticism of the medieval teaching about Christian Sacrifice has not so far been made, either in Reformation times or up to the present. The Reformers, it seems sure, had no more concept of a world-redeeming or world-reconstitutive sacrificial Christianity than had their opponents, the conservative Catholic Churchmen. They therefore brought forward no deep redemptionist (i.e. offertorial) interpretation of liturgical Sacrifice, but preferred

to level their attacks upon the very principle of Catholic Sacrifice itself, as they then understood it. They were right in so far as they saw the corruption of the Roman sacrificial teaching and the evils both political and moral to which this led. But they were wrong in insisting that the Sacrifice on Calvary was "once for all" in the sense of having no room within its initiated process for reception of additional world-redeeming substantial *content*. And they were wrong, by the same token, in insisting that the Christian Religion in its continuing historical vocation is not a religion of sacrifice in the proper sense of that word, but is instead one of the spiritual "appropriation" to the solution of the human predicament of Christ's *uniquely individual* historical sacrifice of two thousand years ago. This "appropriation" in the Protestant view was to be made not by liturgical procedure, but by individual acts of faith, aided by prayer and by devotional and forensic exhortation. And this in turn has led logically in later times to an abandonment in much of Protestantism of even an outward formal adherence to the tradition of a liturgically centered life.

The immediate result of the Reformers' criticism of the obvious moral abuses of medieval Catholicism was to purge the Church of such evils. The worst practical effects of medieval propitiationism were abolished. The power of the Roman Hierarchy to exact money tributes for religious services was curbed, and the political hold of the Vatican on northern Europe was broken. But the Christianity which the Reformers have bequeathed to us, because it has banished the central principle of world redemption through substantial sacrifice, has no more metaphysically necessary concern with the socially material organization of this world than had the corrupt legalistic soul-saving religion of the medieval Church. Reformational Christianity seems still a religion of rescuing human beings from those punishments which they would otherwise justly incur for their sins. Modern Liberal Christianity has, to be sure, by and large

decided that these retributions are not eternal in some future life, but are rather to be discovered under the forms of those public conflicts and private neuroses which come upon us because of human wrongheadedness and stupidity here and now. Liberal Christianity does therefore in practice begin to concern itself with "this world"; but only because of a moral (perhaps largely humanist) imperative to "do good" and to alleviate the human lot. There is in Liberal Protestantism certainly no metaphysically necessary compulsion toward world-redemption, that Victims without blemish for sacrificial Oblation may be obtained.

XXXIV. Historical Results of Return to Communion without Oblation and Sacrifice

Having abandoned a belief in liturgical Sacrifice in every traditional sense of the word "sacrifice," Reformational leaders went to the other extreme of teaching that the essence of the Liturgy of the Altar rests exclusively in its third portion, that of the Holy Communion. This was in a measure a needed re-emphasis in an age wherein the medieval propitiatory Sacrifice loomed so large in men's minds that the third element of the Liturgy was not only widely neglected by the laity, but in popular thinking was either "left to the priests" or entirely forgotten. However, when the objective reality of the corporeal Substance of the Body of Christ upon the Altar was denied, Reformational thinkers were somewhat put to it to find a satisfactory formulation of what could constitute a Communion Meal. Without an objective sacrificial Victim in their midst, upon what, exactly, could assembled communicants "feed"?

It was not at first easy to make that clean break with the Church's tradition of an objective feeding upon a sacrificed

Victim, which a flat denial of liturgical Sacrifice would seem logically to have required. But in the end, the difficulty was surmounted by affirming that the entire operation of the Holy Communion moved somehow above this world and "in the heavenlies." Whatever could be described as "feeding upon" a Victim went forward on an exclusively spiritual level and "in the hearts" of the communicants.¹²⁹

It cannot fail to occur here that this Reformational teaching of Communion without preceding Sacrifice is not so much a purified early Christian, or even Jewish, concept of sacramental worship, as it is a kind of "throwback" to that pre-sacrificial notion of clan blood-communion which, as we have seen, prevailed in earliest pre-sacrificial heathen times.¹³⁰ But this analogy must not be pushed too far; for the post-Reformational Communion is thought of as being a strictly "spiritual" participation in the life of an equally "spiritually" present Lord. With inexorable logic this has led to the notion expressed in a rubric of the Prayer Book Office for the Visitation of the Sick that one may "eat and drink the Body and Blood of our Saviour Christ" without receiving any antecedently sacrificed material Elements whatever. The belief in the possibility of nonsacrificial "purely spiritual" Communion could not be pushed further; nor could the Christian teaching that Holy Communion is a material feeding upon a sacrificed Victim priorly offered out of a *contemporary material world* be more explicitly abjured.¹³¹

This exclusively "spiritual" view of Communion in our Lord's Body and Blood began from its earliest moments to exalt private personal and therefore individual-subjectivist views of what "happens" in the Holy Communion. Through

129 Cf. Prayer Book Words of Distribution of the Consecrated Bread. For a telling example of this kind of Reformational thinking, see the quotations from Archbishop Cranmer's writings given by Dom Gregory Dix, *op. cit.*, p. 648 ff.

130 *Supra*, p. 3-5.

131 The intellectual confusion of thinking of the *Incarnate* Lord in His post-Resurrectional living unity as "present in spirit," while separated from the corporeal Substances of His Body and Blood, has already been mentioned. *Supra*, p. 62n.

teachings of various modifications of "virtualism," "receptionism,"¹³² and even of mere vivid figurative edification, Protestant teachings about the Holy Communion have been increasingly individualized and subjectivized to the point that even the ancient communion aim of fortifying a social group solidarity has practically dropped out of sight. There remains the attitude that one goes to a Communion Service primarily to get from it an increase of individual grace, strength, or, to quote the Prayer Book, "comfort."¹³³ The Reformed Holy Communion has thus emerged as a religious rite disengaged from all metaphysically necessary relation to this created material world, because disengaged from materially substantial sacrifice. And the latterly developed interpretation of the rite in terms of conferring subjectively received individual spiritual benefits has divested it also of the most ancient and primitively exclusive purpose of nonsacrificial communion services, that of social clan consolidation.

In the light of the foregoing analysis, it may be affirmed that our Reformational Christianity, in so far as it is not, as it is in some quarters, turning into a form of contemporary humanism pure and simple, still remains at bottom a religion of individual soul-curing or of soul-saving, whether in this world or the next. Indeed, the very watchword of the Reformation, "Justification by Faith," can apply only to a

132 These terms are of recent origin. They apply to doctrines which "deny the Real Presence of Christ's actual Body and Blood in or under the elements of bread and wine," but which teach that "with and by means of the reception of the elements in communion believers are truly partakers of the heavenly gifts whereof the elements are efficacious signs." (*Doctrine in the Church of England*, 1922, pp. 178-183)

133 In fairness it should be said that this word in sixteenth century usage meant "strength." It is not now so understood by the majority of people who take it in its contemporary sense of "productive of content and restfulness." (*Oxford English Dictionary*.) However, even at the outset, it did not convey the notion of strengthening social bonds, with benefit to the individual emerging, as it should, only as a kind of by-product of social reconstitution. Surviving late medieval ideas of Christianity as individual soul-saving were too strong for the Reformers to be thinking in terms of social redemption. As Archbishop Cranmer put it: "The Lord's Supper is to be restored again, wherein godly people assembled together may receive the sacrament *every man for himself*." Quoted by Dom Gregory Dix, *op. cit.*, p. 649. (Emphasis added.)

“justification” of separate individuals rather than to the social redemption of the world order, because only individuals can receive the grace of “Faith.” And in this individualist definition of what constitutes Christian “salvation” or “justification,” Reformational Christianity does not differ greatly from its surviving Roman Catholic competitor. Its quarrel with the Church of the “unreformed” tradition is chiefly one about method, rather than about aim. In a sense, therefore, it is not unfair to say that the Reformation has bequeathed to us a deep medieval corruption of Christianity in a spiritually abstracted form!

XXXV. Christians and the Contemporary Secular Revolution

It follows that the most pressing task laid upon the Church in the contemporary world is to revive and re-establish the Christian vocation in terms of what it centrally is in both theory and practice: the vocation of redemptive material Sacrifice. For it is their vocation of Sacrifice alone which can recall Christians anew to an understanding of the Religion of the Incarnation of the Son of God as a divine project for the redemptive reconstitution of human social living in this world; and for the reason that Christians require a social order reperfected on a basis of brotherhood and mutual loving co-operation, if they are to be enabled to prepare unblemished Victims of Bread and Wine for liturgical Sacrifice.

Five or six centuries of almost exclusive preoccupation with individualist soul-saving in a “next” world have directed Christian attention away from interest in the political and economic structures of society “here below.” This is because Christians have not been conscious of the requirements laid

upon them in the preparation of their sacrificial Offertories. They have not realized how those historical substances of Bread and Wine, brought forward for redemptive Ensurrection in our Lord's Body and Blood, are inevitably socially prepared, and how they therefore are blemished, often quite apart from and beyond any individual will and intention, by the social framework out of which such sacrificial Oblations are drawn.

As a matter of fact, during this centuries-long period now past of Christian inattention, the unredeemed world has been busy organizing itself on a basis of human hate, rather than of Christian love. For an economic and political order which explicitly exalts to a place of primary importance competitiveness and individualist self-aggrandizement (e.g. "private-enterprise profit-motivation" in industrial production), rather than the common good, is seen when viewed objectively to be nothing other than organized hate among neighbors who, as Christians know, are commanded instead by our Lord to seek ways of loving one another "as He has loved us."

There are unmistakable signs now that this same secular world is in its own way trying to shake off the social evils and injustices which an exclusively competitive organization of life has finally brought upon us. In one way or another, the masses of the world grope toward a new mode of economic and political organization for co-operative, rather than for competitive, living. However, other social disasters give warning of lying ahead unless the Church moves into this historical situation to reassert her materially sacrificial redemptive mission. For a merely humanist "redemption" of the world already discloses itself as lacking the necessary leaven of Christian charity and of brotherly forbearance. Humanist "redemption" becomes organized totalitarianism imposed by the determined strong upon the great majority of the weaker, and apart from their co-operating understanding and rational consent. It seeks to "save" men by overruling forcefully the rational freedom of human wills. It seeks to "save" men from,

or in spite of, themselves by violently suppressing the most essential element in that very humanity to which it pretends to bring its "salvation." Such humanist "redemption" inevitably defeats itself. And furthermore, the purely humanist revolution is seen ultimately to lack both a rational goal and a consummating end. For a time this revolution is being borne along on a wave of enthusiasm amounting to a kind of secular religious frenzy. It claims with striking zeal, although often ruthlessly, to seek a social order of co-operative relationships. It seeks certainly to replace completely the individualist competitive social patterns of the past. In this critical moment, Christians are called to come forward with their own more deeply probing questions. Why is such an order sought at all? Surely not as an end in itself. Neither for the sake of man alone who, as is clear to any thoughtful person, is doomed apart from Christian redemption with ensuing resurrection to perish in the oblivion of the time process. A co-operative society must be sought for the far deeper reason that substantial Offertories can therein better be prepared without blemish for Christian Sacrifice. Once this is clearly seen, the goal of presently necessary revolutionary social transformation is indeed fully worth man's every effort; but only because offertorial Victims, redemptively salvaged from a history speeding to its oblivion in fleeting time, can then more abundantly be conveyed in Transubstantiation to find their eternalizing consummation in God, who is the sole life-affirming End of all His creatures.

XXXVI. Call to a Christian Sacrificial Revolution

Christians may properly welcome the contemporary humanist revolution in some of its phases, and insofar as

it may be leading men in the natural order out of a social structure organized on a basis of greed and of individualist exploitation of man by fellow man. And even if in many quarters this revolution manifests a militant anti-religious bias, Christians ought not to grudge it credit solely on this account, if it is true that certain gains are being made in the alleviation of the natural human lot, and especially if in some parts of the world men are being better taught to work together for a common good. That the humanist revolution is suspicious of all religion is in no small measure due to long inattention on the part of Christians to their historic task of redeeming the world for sacrifice to God. Yet for all their own historical sins, shortcomings, and negligences, Christians must still bear witness to the truth that fallen man can meet only disaster and frustration if he attempts alone to redeem himself, and if he limits this attempt, furthermore, exclusively to the level of this present time-bound life. To Christians it is given to point the way out of such disaster and frustration. They must, therefore, point anew to the world-redeeming Sacrifice of the Incarnate Lord, to that way of Sacrifice opened once for all upon Calvary and in the Garden of the Resurrection; but a Sacrifice to be ever widened in substantial content by means of the Oblations of Bread and Wine put forward within this same Sacrifice by the continuing social Body of Christ in this world.

Christians are therefore called to meet the challenge of the contemporary humanist revolution not by flat opposition and by anathema of the "godless." They are called, instead, to take that yearning for a this-world redemptive religion, to which the humanist revolution calls such emphatic notice, up into the categories of the Sacrificial Religion of the Incarnation. When Christians begin seriously to face up to this challenge, they will find that they are embarked upon a new "Reformation" period of their own in the present. As in the case of the earlier Reformation, this modern one will also be integrated with a political and economic revolution, but now under much more explicit Christian leadership and

guidance. Christianity will again begin to have something more than its present idealist and therefore epiphenomenal relation to the historical process. It will enter upon an interpenetrating substantial relation with the movement of that material order with which it deals for the sake of obtaining suitable sacrificial Victims. And only when Christian dogma reassumes its Incarnationally political reference can it once more be vitally itself.

We may predict that the political watchword of the New Reformation will be the reaffirmation of Transubstantiation in the fully sacrificial context here defined. This will be a modern political parallel to that denial of Thomist Transubstantiation which was necessary in the final overthrow of feudalism in northern Europe. This reaffirmation in our age will assuredly not indicate a political movement "back to the Vatican." But, with its widened and dynamic definition of Transubstantiation, it will indicate that Christians are abjuring their next-worldliness; that they are turning their attention through politics and economics so as to take the lead in moving society into a new co-operative democratic order for the sake of the quality of their liturgical Offertories. And the individualist soul-saving religious slogan of the earlier Reformation, "Justification by Faith,"¹³⁴ will be replaced by the socially world-saving slogan, "Redemption through Sacrifice."

134 "It is significant that δικαιοσύνη διὰ τὴν πίστιν never occurs" in the New Testament (*Kittle's Bible Key Words*, 1 vol. Eng. trans. (1951), Book IV, *Righteousness*, p. 48). *Justification* with St. Paul does not possess an exclusively individualist reference; a reference, that is, solely to an unmediated restoration of harmony between an individual soul and God. For Paul "does not think of the individual as exclusively by himself; when a man is justified, he becomes forthwith a member of the Body of Christ . . . Converts were justified when they were baptised," i.e. when they were made members incorporate in the Church (*Ibid.*, p. 47). But when a lively belief that the visible Catholic Church is the necessary social organ through which justifying faith is mediated is lost, as it is lost among most of the heirs of the Protestant Reformation in this age, then the Reformation slogan does become one of individualist soul-saving only: of the religious self-surrender of individuals directly and unmediately in an I-and-Thou relationship to Christ. Slogans "mean what they mean," and when their commonly understood sense becomes historically misleading and unfitted to the contemporary historical purpose, they must be replaced by others proper to the new historical situation and to a new social orientation.

The most immediate prophetic Christian need today is to recall the Church to the truth that she is the unique heir of the ancient Temple of Material Sacrifice in Jerusalem. She is not, as seems to be taught in many post-Reformational quarters, the heir exclusively of the Jewish Synagogue of Scripture reading, of hymn singing, and of spiritual prayer and preaching. Our Lord said: "Destroy this Temple, and in three days I will raise it up again."¹³⁵ He did not speak thus of the Synagogue. Christians continue in the Temple of our Lord's social Body in this world. The unique and *only peculiarly Christian* gift to the world is the Altar of effective material sacrifice. Christians have only one form of worship properly so called, that of sacrifice. Prayer and praise and spoken thanksgiving are no more than devotional accompaniments of this worship. To assert otherwise is implicitly to deny the Incarnation itself. "God is real, and is to be really worshipped only with real sacrifice, which exacts real offering that is 'devoted,' wholly handed over to God."¹³⁶

Insofar as Christians establish their Altars anew, insofar as they succeed in giving the work of Sacrifice its necessary centrality in the Redemption Process of the Incarnation, they will be able fully to enter upon the vocation entrusted to them. Then, the Christian religion, perhaps for the first time with explicit conscious intelligence, will resume its function of promoting a redeeming historical movement. Then also, members of the Body of Christ will find themselves playing their inspiring parts in leading this world in a *Christian* revolutionary change out of the welter of its present chaos. And crowning this, that central goal of Sacrifice, whose absence vitiates and aborts every humanist effort at redemptive change, will be supplied. Christians alone both can and will eventually guide this world of time and space through Sacrifice into the way of its proper and only rational final end in God's eternity.

¹³⁵ John 2: 19; Matthew 26: 61; 27: 40; Mark 14: 58; 15: 29.

¹³⁶ Dix, *op. cit.*, p. 746.

*Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of Glory will come in.*

*Who is the King of Glory?
The Lord strong and mighty,
The Lord mighty in battle.*

*Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of Glory will come in.*

* * * * *



APPENDIX

The following Liturgy is here printed as an example of a possible revision of the medieval English Rite which follows accurately the analysis of Sacrifice set forth in the preceding text.

Because the Reformational revisions, achieved under the guidance of Archbishop Cranmer, appear as intentional denials of the properly Christian doctrine of Sacrifice, it is necessary to base our future revisional work upon our pre-Reformational and Latin heritage which, in the Anglican Prayer Books, has for four hundred years been skillfully subverted.

Metacosmesis Mundi per Incarnationem

The Anámnesis of the Body and Blood
of Our Lord Jesus Christ

Containing the Liturgies of the

OFFERTORY, CONSECRATION,
AND HOLY COMMUNION
Commonly Called the Mass

According to the Use of the
SOCIETY OF THE CATHOLIC
COMMONWEALTH

The Anámmesis of the Body and Blood of Our Lord Jesus Christ

The Gathering of the Offertory

AT THE entrance of the church building each Communicant as he enters deposits his money offering in a place there prepared. He receives in return a wafer of bread; and before taking his place within the congregation, he leaves this wafer in an Offertory receptacle conveniently placed at the rear of the church interior.

Preparatory Devotion

When the Priest, having vested, approaches the Altar, he makes the due reverence, and signs himself with the sign of the cross from forehead to breast, and says in a loud voice:

IN THE name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then with hands joined before his breast he begins the Antiphon:

I will go unto the altar of God.

The Ministers and people respond:

Even unto the God of my joy and gladness.

Then alternately with the Ministers and people he says the following:

Ps. 43

GIVE sentence with me, O God, and defend my cause against the ungodly people:
O deliver me from the deceitful and wicked man.

Ministers and people: For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

Priest: O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

Ministers and people: And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

Priest: Why art thou so heavy, O my soul: and why art thou so disquieted within me?

Ministers and people: O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Priest: Glory be to the Father, and to the Son, and to the Holy Ghost.

Ministers and people: As it was in the beginning, is now, and ever shall be: world without end. Amen.

In Masses of the Dead, and in Masses of the Season from Passion Sunday to Holy Saturday, exclusive, Glory be to the Father is omitted.

The Priest repeats the Antiphon:

I will go unto the altar of God.

R. Even unto the God of my joy and gladness.

He signs himself, saying:

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

Bowing he proceeds:

V. Wilt thou not turn again, and quicken us, O God?

R. That thy people may rejoice in thee.

V. O Lord, shew thy mercy upon us.

R. And grant us thy salvation.

V. O Lord, hear our prayer.

R. And let our cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

And extending and joining his hands, he says in a loud voice:

Let us pray, and ascending to the Altar, says:

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse our thoughts and our hearts by the inspiration of thy Holy Spirit,

that with reasonable and single minds we may enter thy Holy of Holies: Through Christ our Lord. *R.* Amen.

Then, with hands joined upon the Altar, he says, bowing:

WE PRAY thee, O Lord, that following our heroic forbears in the Faith (*He kisses the Altar in the middle*), (especially those whose relics we here venerate), we may be made worthy heirs and fellow citizens in the Kingdom of thy Son.
R. Amen.

The Ordinary of the Mass

At a solemn Mass, the Celebrant, before he reads the Introit, blesses incense, saying: Be thou blessed by him in whose honour thou shalt be burnt. Amen. And receiving the thurible from the Deacon, he censes the Altar, saying nothing. Then the Deacon takes the thurible from the Celebrant, and censes him only. Then the Celebrant, signing himself with the sign of the cross, begins the Introit: which finished, with joined hands he says alternately with the Ministers and people:

Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.
Christe, eleison. Christe, eleison. Christe, eleison.
Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.

Then at the middle of the Altar he extends and joins his hands, and bowing his head a little, begins the Gloria, if it is to be said, and with hands joined continues it together with the Ministers and people. And when they say We worship thee, We give thanks to thee, Jesu Christ, and Receive our prayer, they bow their heads; and at the end, saying With the Holy Ghost, all sign themselves from forehead to breast.

Priest: Glory be to God on high.

..Priest, Ministers and people: And in earth peace towards men of good will. We praise thee. We bless thee. We worship thee. We glorify thee. We give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father almighty. O Lord, the only-begotten Son Jesu Christ. O Lord God, Lamb of God, Son of the Father. That takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of the Father, have mercy upon us. For thou only art Holy. Thou only art the Lord. Thou only, O Jesu Christ, with the Holy Ghost, art most High in the glory of God the Father. Amen.

Then the Priest kisses the Altar in the midst, and turning to the people, says: V. The Lord be with you. R. And with thy spirit. Then he says: Let us pray, and the Collects, one or more, as the order of the Office demands. Then follows the Lesson, at the end of which the Ministers and people respond: Thanks be to God; and then the Gradual, Tract, or Alleluia, with the Verse, or Sequence, as the Season or quality of the Mass requires.

When these are finished, if it be a solemn Mass, the Deacon places the book of the Gospels on the Altar in the middle, and the Celebrant blesses incense as above: then the Deacon, kneeling before the Altar, says with joined hands:

CLEANSE my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaiah with a live coal: so of thy gracious mercy vouchsafe to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ, our Lord. Amen.

Then he receives the book from the Altar, and again kneeling asks a blessing from the Priest, saying: Bid, sir, a blessing.

The Priest answers:

THE Lord be in thy heart and on thy lips: that thou mayest worthily and fitly proclaim his Gospel: In the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

And having received the blessing, he kisses the hand of the Celebrant: and going with the other Ministers, the incense and the lights, to the place of the Gospel, he stands with joined hands and says: V. The Lord be with you. R. And with thy spirit. And announcing: A portion of the Holy Gospel according to N., he signs the book with the thumb of his right hand at the beginning of the Gospel which is to be read, then himself on the forehead, the mouth, and the breast: and while the Ministers and people respond, Glory be to thee, O Lord, he censes the book thrice, then he reads the Gospel with joined hands. Which being finished, the Subdeacon carries the book to the Priest, who kisses the Gospel saying:

Through the words of the Gospel may our sins be blotted out.

Then the Priest is censed by the Deacon.

If, however, the Priest celebrates without Deacon and Subdeacon, when the book has been carried to the other corner of the Altar, he bows in the midst, and with joined hands says: Cleanse my heart, as above, and Bid, Lord, a blessing. The Lord be in my heart and on my lips: that I may worthily and fitly proclaim his Gospel. Amen.

Then turning to the book, he says with joined hands:

V. The Lord be with you. R. And with thy spirit.

And announcing: A portion of the Holy Gospel according to N., he signs the book, and himself on the forehead, mouth, and breast, and reads the Gospel, as said before. At the end

of which the Ministers and people respond: Praise be to thee, O Christ, and the Priest kisses the Gospel, saying:

Through the words, as above.

In Masses of the Dead, Cleanse my heart is said, but a blessing is not asked, neither are lights carried, and the Celebrant does not kiss the book.

If there be a homily or sermon, it shall follow here.

Then at the middle of the Altar, extending, raising and joining his hands, the Priest begins the Creed, if it is to be said, and continues it together with the Ministers and people. And when the Priest says God he bows his head to the Cross: which all do likewise when they say Jesus Christ, and together is worshipped. But at the words And was incarnate all genuflect until And was made man has been said. At the end at the words The life of the world to come all sign themselves with the sign of the cross from forehead to breast.

Priest: We believe in one God.

Priest, Ministers and people: The Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God. Begotten of his Father before all worlds. God from God, light from light, very God from very God. Begotten, not made, being of one substance with the Father: through whom all things were made. Who for us men, and for our salvation came down from heaven. (Here genuflect) And was incarnate by the Holy Ghost of the Virgin Mary: And was made man. And was crucified also for us: under Pontius Pilate, he suffered and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven: and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end. And we believe in the Holy

Ghost, the Lord, and the giver of life: who proceedeth from the Father and the Son. Who with the Father and the Son together is worshipped and glorified: who spake by the Prophets. And we believe one holy, catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead. And the life of the world to come. Amen.

Then the Priest kisses the Altar, and turning to the people says: V. The Lord be with you. R. And with thy spirit. Then he says: In the presence of the whole Church, let us confess our sins unto almighty God.

Then the Priest, turning to the Altar, (the Ministers, if it be a solemn Mass, standing on either side), with hands joined, and bowing slightly, in an audible voice, makes his Confession:

I CONFESS to God almighty, to the ever-blessed Virgin Mary, to blessed Michael the Archangel, to the whole Company of Heaven, to all the Church, and especially to you my brothers here present, that I have sinned exceedingly in thought, word, and deed, (*He strikes his breast thrice, saying:*) by my fault, by my own fault, by my own most grievous fault: I confess that I have wounded the Body of the Son of God on earth and that these his offerings of bread and wine are marred through my neglect and my wrongdoings.

THEREFORE I beg the ever-blessed Virgin Mary, blessed Michael the Archangel, the whole Company of Heaven, all the Church, and especially you my brothers here present, to pray for me to the Lord our God: that through the atoning action of his Son, he may forgive my sins, and so perfect these offerings, making them worthy of his Holy Sacrifice.

Then the Priest says:

LORD I am not worthy that thou shouldest come under my roof, but speak the word only and I shall be healed.

The Ministers and people respond:

ALMIGHTY GOD have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

Priest: Amen.

He then stands erect and the Ministers, with hands joined and bowing slightly, together with the people, kneeling, make their Confession:

WE CONFESS to God almighty, to the ever-blessed Virgin Mary, to blessed Michael the Archangel, to the whole Company of Heaven, to all the Church, and to thee, Father, that we have sinned exceedingly in thought, word, and deed, (*They strike their breasts thrice, saying:*) by our fault, by our own fault, by our own most grievous fault: We confess that we have wounded the Body of the Son of God on earth and that these his offerings of bread and wine are marred through our neglect and our wrong-doings.

THEREFORE we beg the ever-blessed Virgin Mary, blessed Michael the Archangel, the whole Company of Heaven, all the Church, and thee, Father, to pray for us to the Lord our God: that through the atoning action of his Son, he may forgive our sins, and so perfect these offerings, making them worthy of his Holy Sacrifice.

Then is said:

LORD, we are not worthy that thou shouldest come under our roof, but speak the word only and we shall be healed.

The Priest, with joined hands and without turning from the Altar, begins the Absolution, saying:

ALMIGHTY GOD have mercy upon you, forgive you your sins, and bring you to everlasting life. *R.* Amen.

Then, turning to the people, he continues:

THE ALMIGHTY and merciful Lord grant unto you pardon, absolution *✠* and remission of your sins. *R.* Amen.

Then turning to the Altar, he says the Offertory.

The Oblations of bread are now brought to the Altar by a duly appointed representative of the Congregation from the place where they have been deposited by the people. If it be a solemn Mass, the Bearer of the Offertory is preceded by a Cross, lights and incense. He is not vested, but comes forth from the Congregation in ordinary attire. During the Offertory procession a hymn may be sung.

The Priest receives the people's Offertory by the hands of a Server (by the hands of the Deacon, if it be a solemn Mass), standing facing the people in the midst of the Altar. He then turns to the Altar and offers the people's breads, together with his own, upon the Paten, the people's Oblations being placed, if convenient, in a Pyx, while all say together:

RECEIVE, O Holy Father, almighty and everlasting God, this bread of our lives, now made spotless by thy Son's atoning power, and which we offer unto thee, our living and true God; and may this offering here be lifted up to thine eternal Kingdom within the resurrection and ascension of the same thy Son, Jesus Christ, our Lord. Amen.

Then, making a cross with the Paten itself, the Priest places the Oblations of bread upon the Corporal. The Deacon ministers the wine, the Subdeacon the water, in the Chalice;

or if it be a low Mass, the Priest pours both, and blesses with the sign of the cross the water to be mixed in the Chalice, saying nothing.

Then the Priest offers the Chalice, the Ministers and people together with him, saying:

WE OFFER unto thee, O Lord, this wine of our lives, humbly beseeching thy mercy: that thou make this offering to have its portion in the eternal humanity of thine Incarnate Son at thy right hand in glory. Amen.

Then he makes the sign of the cross with the Chalice, and places it upon the Corporal, and covers it with the Pall. Then the Priest, standing erect, extends his hands, raises them and joins them, and lifting his eyes to heaven and straightway lowering them, says in an audible voice:

SEND DOWN, almighty God, thy Holy and Enabling Spirit: *He blesses the Oblations*, to bless both us thy people and our lives within this sacrifice: *He extends his hands*, And as by his power thou didst open the way for the creation of the world, for the Incarnation of the Word, and for the New Creation of thy Church; so open here the eternal way of the crucial death and mighty resurrection of our Lord Jesus Christ, that this thy Son, our Saviour, may move our present gifts and creatures of bread and wine into the glory of his ascended Body and Blood. *He joins his hands*, Who liveth and reigneth with thee, in the unity of the same Holy Spirit, God world without end. R. Amen.

Then, if it be a solemn Mass, the Priest blesses incense, saying:

THROUGH the intercession of blessed Michael the Archangel, standing at the right hand of the altar of incense, may the Lord vouchsafe to bless this incense, and to receive

it for a sweet-smelling savour. Through Christ, our Lord. Amen.

And receiving the thurible from the Deacon, he censes the Oblations, in the manner prescribed in the general Rubrics, saying:

MAY this incense, which thou hast blessed, ascend unto thee, O Lord: and let thy mercy descend upon us.

Then he censes the Altar, saying:

LET my prayer, O Lord, be set forth in thy sight as the incense. Set a watch, O Lord, before my mouth, and keep the door of my lips: O let not mine heart be inclined to any evil thing, let me not be occupied in ungodly works.

While he returns the thurible to the Deacon, he says:

THE Lord kindle in us the fire of his love, and the never-failing flame of charity. Amen.

Then the Priest is censed by the Deacon, and afterwards the others in order. Meanwhile the Priest washes his hands, saying in a low voice:

Ps. 26

I WILL wash my hands in innocency, O Lord: and so will I go to thine altar:

That I may shew the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house and the place where thine honour dwelleth.

O shut not up my soul with the sinners, nor my life with the blood-thirsty:

In whose hands is wickedness: and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me, and be merciful unto me.

My foot standeth right: I will praise the Lord in the congregations.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. Amen.

In Masses of the Dead, and during Passion Tide in Masses of the Season, Glory be to the Father is omitted.

Then bowing slightly in the middle of the Altar, with hands joined upon it, he says, together with all the people:

O GOD, who didst wonderfully create, and yet more wonderfully renew the dignity of human nature; grant that in and through this sacrifice we may be made partakers of his divinity, who emptied himself to share our humanity, Jesus Christ, thy Son our Lord: Who liveth and reigneth with thee in the unity of the Holy Spirit, God: world without end. Amen.

Then the Priest kisses the Altar, and turning to the people, he extends and joins his hands, and says:

PRAY brethren, that this our sacrifice may be acceptable to God the Father almighty.

The Ministers and people respond:

THE LORD receive our sacrifice at thy hands, to the praise and glory of his name, and both to our benefit and to that of all his holy Church.

The Priest says audibly:

Amen.

Then with hands extended, immediately without Let us pray, he adds the Secret Prayers, which ended, when he comes to the conclusion, he says in a loud voice: Throughout all ages, world without end. R̃. Amen.

The Canon of the Mass

The Priest begins the Canon with both hands placed apart on the Altar: and he raises them a little, when he says Lift up your hearts. He joins them before his breast and bows his head when he says Let us give thanks. Then he separates his hands, and holds them separated till the end of the Preface: which being finished, he again joins them and says, bowing his head, Holy, Holy, Holy.

℣. The Lord be with you.

℟̃. And with thy spirit.

℣. Lift up your hearts.

℟̃. We lift them up unto the Lord.

℣. Let us give thanks unto the Lord our God.

℟̃. It is meet and right so to do.

And here shall follow the Proper Preface, if there be any specially appointed; or else immediately this Common Preface.

It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O holy Lord, almighty Father, everlasting God.

Through Christ our Lord. Through whom the Angels praise, the Dominations adore, the Powers fear thy majesty. The Heavens and the heavenly Virtues and the blessed Seraphim together sing thy praise with exultation. With

whom, we beseech thee, bid that our voices also be admitted, with suppliant thanksgiving saying:

And the Ministers and people, together with the Priest, shall say:

Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Then the Priest, extending, slightly raising, and joining his hands, raising his eyes to heaven, and at once lowering them, bowing profoundly before the Altar, with hands placed upon it, says:

THEREFORE most merciful Father, through Jesus Christ thy Son our Lord, in this our Eucharist and praise, we humbly pray and beseech thee, *He kisses the Altar and with hands joined before his breast, says:* that thou accept and bless *He signs thrice over the bread and wine together, saying:* These ✠ gifts, these ✠ offerings, these ✠ holy and unspotted sacrifices, *With extended hands he proceeds:* which, first, we offer unto thee for thy holy catholic Church: that thou vouchsafe to keep it in peace, to guard, unite, and govern it throughout the whole world: together with thy servant our Chief Bishop N., our Bishop N., and all the orthodox, and those who profess the catholic and apostolic faith.

Commemoration for the Living.

REMEMBER, O Lord, thy servants and handmaids N. and N., *He joins his hands and prays awhile for those for whom he intends to pray: then with extended hands proceeds:* and all here gathered round, whose faith and devotion unto thee are known and manifest: who offer unto thee this sacrifice of praise, for themselves, and for all their brethren: for the hope

of their well-being and salvation: and who therefore render their devoted offerings to thee, the eternal, living, and true God.

Here follows the proper variant of the Canon, if there be any specially appointed. Otherwise:*

JOINING in communion, and reverencing the memory, chiefly, of the glorious and ever-blessed Virgin Mary, Mother of our God and Lord Jesus Christ:

** On the Nativity of the Lord, and through the Octave is said:*

Joining in communion, and celebrating the most sacred day (most sacred night), whereon blessed Mary brought forth the Saviour to this world: and reverencing moreover the memory, chiefly, of the same glorious and ever-blessed Virgin Mary, Mother of the same our God and Lord Jesus Christ:†

** On the Epiphany of the Lord and through the Octave is said:*

Joining in communion, and celebrating the most sacred day whereon thine only-begotten Son, co-eternal with thee in thy glory, visibly appeared in the body in the true substance of our flesh: and reverencing moreover the memory, chiefly, of the glorious and ever-blessed Virgin Mary, Mother of the same our God and Lord Jesus Christ:†

* *From Holy Saturday to the following Saturday is said:*

Joining in communion, and celebrating the most sacred day (night) of the Resurrection of our Lord Jesus Christ according to the flesh: and reverencing moreover the memory, chiefly, of the glorious and ever-blessed Virgin Mary, Mother of the same our God and Lord Jesus Christ:†

* *On the Ascension of the Lord and through the Octave is said:*

Joining in communion, and celebrating the most sacred day whereon our Lord, thine only-begotten Son, set at the right hand of thy glory the substance of our frailty united to himself: and reverencing moreover the memory, chiefly, of the glorious and ever-blessed Virgin Mary, Mother of the same our God and Lord Jesus Christ:†

* *From the Vigil of Pentecost to the following Saturday inclusive is said:*

Joining in communion, and celebrating the most sacred day of Pentecost, whereon the Holy Ghost appeared to the Apostles in tongues innumerable: and reverencing moreover the memory, chiefly, of the glorious and ever-blessed Virgin Mary, Mother of our God and Lord Jesus Christ:†

† as also of the holy Patriarchs and Prophets of Israel, of the blessed Apostles and Martyrs of our fulfilling Faith, and of all the Saints: by whose prayers grant that in all the work which thou hast given us to do in earth, we may ever be defended by the help of thy protection. *He joins his hands,* Through the same Christ, our Lord. Amen.

¶ *Holding his hands spread over the Oblations, he says:*

THIS oblation, therefore, of our bounden duty and service, as also of thy whole family, we beseech thee, O Lord, graciously to accept: and order all our days in thy peace, deliver us from eternal dereliction, and keep us in the flock of those who do thy will. *He joins his hands.* Through Christ our Lord. Amen.

UPON which oblation vouchsafe to look with favourable and gracious countenance: and to receive it even as thou didst vouchsafe to receive the gifts of thy Chosen People within the covenant of our Patriarch Abraham: the sacrifices of thine ancient Priesthood Israel. And do thou, O God, we beseech thee, vouchsafe to render it in every way *He signs thrice over the Oblations*, bles ✠ sed, appro ✠ ved, rati ✠ fied, reasonable, and acceptable: *He signs once over the bread*, that for us it may in turn be moved into the ascended Bo ✠ dy and *once over the Chalice*, and Blo ✠ od of thy most dearly beloved Son, *He joins his hands*, our Lord Jesus Christ.

¶ *From Holy Saturday until Saturday in Easter Week inclusive, and from the Vigil of Pentecost until the following Saturday inclusive, is said:*

This oblation, therefore, of our bounden duty and service, as also of thy whole family, which we offer unto thee on behalf of these also, whom thou hast vouchsafed to regenerate by water and the Holy Ghost, granting unto them remission of all their sins, we beseech thee, O Lord, graciously to accept: and do thou order all our days in thy peace, deliver us from eternal dereliction, and keep us in the flock of those who do thy will. *He joins his hands.* Through Christ, our Lord. Amen.

Upon which oblation etc.

WHO the day before he suffered, *He takes the Host*, took bread into his holy, venerable and creative hands, *He lifts up his eyes to heaven*, and lifting up his eyes to heaven unto thee, O God, his almighty Father, *He bows his head*, Giving thanks to thee, *He signs over the Host*, he blesses, brake and gave to his disciples, saying: Take and eat all ye of this.

Holding the Host with both hands between the thumbs and forefingers, he utters the words of consecration secretly, distinctly, and attentively over the Host, and at the same time over all, if more are to be consecrated.

For this is my Body

Having uttered these words, he immediately genuflects and adores the consecrated Host: rises, shews it to the people, replaces it upon the Corporal, and again genuflects and adores: and does not disjoin his forefingers and thumbs henceforth, except when the Host is to be handled, till after the ablution of his fingers. Then, having uncovered the Chalice, he says:

LIKEWISE after supper, *He takes the Chalice in both hands*, taking also this excellent Chalice into his holy, venerable and creative hands: and *He bows his head*, giving thanks to thee, *Holding the Chalice in his left hand, he signs over it with his right*, he blesses, and gave to his disciples, saying: Take and drink all ye of it.

He utters the words of consecration over the Chalice, attentively, continuously and secretly, holding it slightly raised.

For this is the Chalice of my Blood, of the new and

eternal covenant: the mystery of faith: which shall be shed for you and for many for the remission of sins.

Having uttered these words, he sets down the Chalice upon the Corporal, saying secretly:

As oft as ye do these things, ye shall do them as Anámnesis of me.

He genuflects and adores: rises, shews it to the people, sets it down, covers it, and genuflecting again adores. Then with hands extended he says:

WHEREFORE, O Lord and heavenly Father, we also thy servants, joined together as an holy people, a royal priesthood, according to the institution of our Lord and Saviour Jesus Christ, making Anámnesis of his blessed passion and precious death, his mighty resurrection and glorious ascension, do offer unto thy divine majesty of thine own gifts and bounty, *He joins his hands and signs thrice over the Host and Chalice together, saying:* a pure ☩ host, a holy ☩ host, a spotless ☩ host, *He signs once over the Bread, saying:* the holy ☩ Bread of eternal life, *and once over the Chalice, saying:* and the Chalice ☩ of everlasting salvation.

Bowing profoundly, he says with hands joined and placed upon the Altar:

AND WE humbly beseech thee, almighty God; command that these gifts now be brought by the hands of thine own Angel of mighty counsel, the High Priest of our profession, to thine altar on high: that, as many of us *He kisses the Altar,* as by this partaking of the altar shall receive the most sacred *He joins his hands, and signs once over the Host, and once over the Chalice,* Bo ☩ dy and Blo ☩ od of thy Son, *He signs Himself, saying:* may be fulfilled with all heavenly

benediction and grace. *He joins his hands.* Through the same Christ, our Lord. Amen.

Commemoration for the Departed.

REMEMBER also, O Lord, thy servants and handmaids N. and N., who have gone before us with the sign of faith.

He joins his hands, and prays awhile for those departed for whom he intends to pray, then with extended hands proceeds:

To them, O Lord, and to all that rest in Christ, we beseech thee to grant thy mercy, light and peace, both now and at the day of resurrection. *He joins his hands and bows his head, saying:* Through the same Christ, our Lord. Amen.

He strikes his breast with his right hand, saying in a slightly louder voice:

AND TO us also, thy suppliant servants, *With hands extended as before, he proceeds secretly:* trusting in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs, (*If it be a Feast-day of any Saint or Saints, here shall be added: together with blessed N., or NN., thy Martyr (s), or Confessor, etc., according to the designation of the Saint*), and with all thy Saints: within whose company we beseech thee to admit us, regarding us only in the Body of thine Incarnate Son, and pardoning our offenses. *He joins his hands.* Through the same Christ, our Lord:

THROUGH whom, O Lord, all these good things thou dost ever create, *He signs thrice over the Host and Chalice together, saying:* dost sanc ✠ tify, quick ✠ en, ble ✠ ss, and bestow them upon us.

He uncovers the Chalice, genuflects, and takes the Host between the thumb and first finger of his right hand: and holding the Chalice with his left, he signs with the Host thrice from lip to lip of the Chalice, saying:

Through ☩ whom, and with ☩ whom, and in ☩ whom, He signs twice with the Host itself between himself and the Chalice, saying: are unto thee, O God the Father ☩ almighty, in the unity of the Holy ☩ Ghost, Elevating the Chalice a little with the Host, he says: all honour, and glory.

He replaces the Host, covers the Chalice with the Pall, genuflects, rises and says in an audible voice or sings:

Throughout all ages, world without end. R̃. Amen.

He joins his hands and, without Let us pray, says:

Commanded by saving precepts, and taught by divine institution, we are bold to say: Our Father.

And together with the Priest, the Ministers and people continue the Lord's Prayer:

Who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil.

Then the Priest takes the Paten between the fore and middle fingers of his right hand, and holding it upright upon the Altar, continues in an audible voice:

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come: and at the intercession of all the Saints, *He signs himself with the Paten from forehead to breast,*

favourably grant peace in our days: *He kisses the Paten*, that by the help of thine availing mercy we may ever both be free from sin and safe from all disquietude.

He puts the Paten under the Host, uncovers the Chalice, genuflects, rises, takes the Host, and holding it with both hands over the Chalice, breaks it in the middle, saying:

Through Jesus Christ, thy Son our Lord.

He places the half which he holds in his right hand on the Paten. Then from the part which remains in his left hand, he breaks a particle, saying:

Who liveth and reigneth with thee in the unity of the Holy Ghost, God.

He joins the other half, which he holds in his left hand, to the half laid upon the Paten, and retaining the small particle in his right hand over the Chalice, which he holds in his left by the knob below the cup, he says in an audible voice, or sings:

Throughout all ages, world without end. *R.* Amen.

With the particle itself he signs thrice over the Chalice, saying:

The peace ☩ of the Lord be ☩ alway with ☩ you.
R. And with thy spirit.

He puts the particle into the Chalice, saying:

MAY THIS commixture and consecration of the Body and Blood of our Lord Jesus Christ be to us who receive it, the means of his redeeming work. *R.* Amen.

He covers the Chalice, genuflects, rises, and bowing to the Sacrament, joins his hands, and beating his breast thrice, says in an audible voice:

O LAMB of God, that takest away the sins of the world: have mercy upon us.

O LAMB of God, that takest away the sins of the world: have mercy upon us.

O LAMB of God, that takest away the sins of the world: grant us peace.

In Masses of the Dead have mercy upon us is not said, but in its place grant them rest, and the third time is added eternal.

Then bowing, with hands joined upon the Altar, he says, in an audible voice, the following Prayers:

O LORD Jesu Christ, who saidst to thine Apostles: Peace I leave with you, my peace I give unto you; and didst pray to God the Father that all thy members should be one in thee: by this Holy Communion of thy Body and Blood, create anew among us in thy Church, true peace and unity according to thy will: Who livest and reignest God, world without end. *R.* Amen.

If the pax is to be given, the Priest kisses the Altar, and giving the pax, says:

Peace be with thee. *R.* And with thy spirit.

In Masses of the Dead the pax is not given, nor is the preceding Prayer said:

O LORD Jesu Christ, who through this sacrifice hast graciously received the bread and wine of our humanity here

offered, into thine Incarnate Life, risen and glorified: return now, we beseech thee, thyself to us within this Holy Communion of thy Body and Blood; and with thyself, entrust into our hands our own lives again, here consecrated, and made one with thee: Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. *R.* Amen.

LET the partaking of thy Body and Blood, O Lord Jesu Christ, to which, by the enabling action of the Holy Ghost, we now draw near, fill us with that power which belongs alone to thee; that going forth in the eternal virtue of these Holy Gifts, to garner more of human life within the blessed order of thy Kingdom here in earth, we may return a richer and a more perfected offering when next we bring our bread and wine to thine Anámnesis: Who livest and reignest with God the Father, in the unity of the same Holy Ghost, God, world without end. *R.* Amen.

The Priest genuflects, rises, and says secretly:

I WILL receive the bread of heaven, and call upon the name of the Lord. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Then, taking both parts of the Host between the thumb and forefinger of his right hand, he signs himself with the Host over the Paten and says:

THE Body of our Lord Jesus Christ.

And bowing himself, he reverently takes both parts of the Host: which having been consumed, he puts the Paten down upon the Corporal, and raising himself, joins his hands, and is still for a little space in meditation on the Most Holy Sacrament. Then he uncovers the Chalice and genuflects, saying meanwhile:

WHAT reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord. I will call upon the Lord which is worthy to be praised, so shall I be safe from mine enemies.

He takes the Chalice in his right hand and signing himself with it, says:

THE Blood of our Lord Jesus Christ.

Holding the Paten under the Chalice with his left hand, he reverently receives the Blood with the particle.

While the Celebrant is receiving Holy Communion the other Communicants kneel at the Altar. Then the Priest takes the Paten or Pyx with the people's Hosts in his left hand; and taking a particle with his thumb and forefinger, holds it slightly raised. He then turns himself towards the people in the midst of the Altar and says in a clear voice:

BEHOLD the Lamb of God, behold him that taketh away the sins of the world.

The Communicants, signing themselves, respond:

BLESSED is he that cometh in the name of the Lord. Hosanna in the highest.

The Priest proceeds to communicate the Ministers and people, beginning at the Epistle side of the Altar.

The Priest in delivering the Sacrament of Christ's Body to anyone, makes the sign of the cross with the raised particle and says:

THE Body of our Lord Jesus Christ.

The Minister in delivering the Sacrament of Christ's Blood to anyone says:

THE Blood of our Lord Jesus Christ.

After all have received Holy Communion, the Priest returns to the Altar and says secretly:

GRANT, O Lord, that what we have taken with our mouths we may receive with singleness of mind and heart: and in this temporal gift may we partake of thine eternal power.

Meanwhile he collects the fragments of the consecrated Bread, if there be any, and cleanses the Paten over the Chalice. He then presents the Chalice to the Minister, who pours into it a little wine, wherewith he purifies it; then he continues:

LET thy Body, O Lord, which we have taken, and thy Blood which we have drunk, cleave to our members: and grant; that no stain of sin may again find place in us, whom thou hast refreshed with this pure and holy sacrament: Who livest and reignest world without end. Amen.

He washes and wipes his fingers, and takes the ablution: he wipes his mouth and the Chalice, which, having folded the Corporal, he covers and places on the Altar as before.

Then he says the Communion Sentence, standing at the Epistle corner of the Altar; after which he returns to the midst of the Altar, and having kissed it, and turning to the people, says: V. The Lord be with you. R. And with thy spirit. Then he says: Let us pray. And the Postcommunion Collects, one or more, as the order of the Office demands. Then, having kissed the Altar in the midst, and turning to the people, he says:

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. Ite, Missa est.

℞. Deo gratias.

In Masses of the Dead, instead of Ite, Missa est, he says:

℣. Requiescant in pace.

℞. Amen.

Concluding Devotion

The Mass being thus ended, the Priest bows himself before the midst of the Altar, and with hands joined thereon, in an audible voice, says:

LET this our bounden duty and service be pleasing unto thee, O Holy Trinity: and grant; that this sacrifice, which by thy grace we have here offered, may be acceptable to thee, and through thy mercy obtain thy gracious favour both for us and all for whom it has been made. Through Christ, our Lord. ℞. Amen.

He kisses the Altar, and proceeding to the Gospel corner, and without signing the Altar, the book, or himself, says with joined hands:

The beginning of the Holy Gospel according to John.

He proceeds with joined hands:

John 1: 1-14

IN THE BEGINNING was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made: in him was life, and the life was the light of men: and the light

shineth in darkness, and the darkness comprehended it not. There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God. *He genuflects, saying:* And the Word was made flesh, *And rising he proceeds:* and dwelt among us: and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

The Gospel of Saint John being ended, he says for a thanksgiving as he goes from the Altar the Antiphon Let us sing, with the rest, as is set out at the beginning of the Missal.

Proper Prefaces

Since this printing of the Liturgy is not intended as a complete Altar Service Book, detailed rubrics governing the use of the Prefaces have been omitted.

Preface of the Nativity of the Lord

IT is very meet, right and our bounden duty, that we should at all times, and in all places, give thanks unto thee: O holy Lord, almighty Father, everlasting God:

BECAUSE, by the mystery of the Incarnate Word the new light of thy glory hath shone upon the eyes of our mind: that while we visibly acknowledge God, we may through him be caught up to the love of things invisible. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of the heavenly army, we sing the hymn of thy glory, evermore saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Within the Canon.

Joining in communion *proper, as in the Canon.*

But in the first Mass of the Nativity of the Lord is said: and celebrating the most sacred night, wherein, etc.; thereafter is always said: celebrating the most sacred day whereon, etc., until the Octave of the Nativity of the Lord inclusive, in all Masses which are celebrated of the Octave or of the Sunday within the Octave, or which have a Commemoration of either or both.

Preface of the Ephiphany of the Lord

IT is very meet, right and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O holy Lord, almighty Father, everlasting God:

BECAUSE that when thine only-begotten Son manifestly appeared in substance of our flesh, he restored us by the new light of his immortality.

AND therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of the heavenly army, we sing the hymn of thy glory, evermore saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Within the Canon.

Joining in communion *proper, as in the Canon.*

This is said throughout the Octave in all Masses of the Octave or of the Sunday in the Octave, or with a Commemoration of either or both.

Preface of Lent

IT is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O holy Lord, almighty Father, everlasting God:

WHO by bodily fasting dost overcome faults, dost raise the mind, and dost bestow on us virtue and its rewards: through Christ, our Lord.

THROUGH whom the Angels praise, the Dominations adore, the Powers fear thy Majesty. The Heavens and the heavenly Virtues, and the blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, with suppliant thanksgiving saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Preface of the Holy Cross

IT is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O holy

Lord, almighty Father, everlasting God:

WHO by the tree of the Cross didst give salvation unto mankind: that whence death arose, thence life might rise again: and that he who by a tree overcame might also by a tree be overcome: through Christ, Our Lord.

THROUGH whom the Angels praise, the Dominations adore, the Powers fear thy Majesty. The Heavens and the heavenly Virtues, and the blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, with suppliant thanksgiving saying:

Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Hosanna in the highest.

Preface of Easter

IT is very meet, right, and our bounden duty, that we should indeed at all times glorify thee, O Lord, but chiefly on this day (*or* chiefly at this time) when Christ our Pass-over is sacrificed. For he is the very Lamb which hath taken away the sins of the world. Who by his death hath destroyed death, and by his rising again hath restored to us life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of the heavenly army, we sing the hymn of thy glory, evermore saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Within the Canon.

Joining in communion, and This Oblation, *proper, as in the Canon.*

So it is said from Holy Saturday up to Saturday after

Easter inclusive. But in the Mass of Holy Saturday within the Canon is said and celebrating the most sacred night.

Preface of the Ascension of the Lord

IT is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O holy Lord, almighty Father, everlasting God:

THROUGH Christ, our Lord. Who after his Resurrection manifestly appeared to all his disciples, and in their sight ascended up into heaven, that he might make us partakers of his Godhead. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of the heavenly army, we sing the hymn of thy glory, evermore saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Within the Canon.

Joining in communion, proper, as in the Canon.

This is said throughout the Octave in all Masses of the Octave or of the Sunday in the Octave, or with a Commemoration of either or both.

Preface of Our Lord Jesus Christ the King

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O holy Lord, almighty Father, everlasting God:

WHO didst anoint thine only-begotten Son, our Lord Jesus Christ, with the oil of gladness, to be a Priest for ever and the King of all the world: that, offering himself an unspotted sacrifice of peace upon the altar of the cross, he might accomplish the sacrament of the redemption of mankind: and making all creatures subject to his governance, might deliver up to thine infinite Majesty an eternal and universal kingdom. A kingdom of truth and life: a kingdom of sanctity and grace: a kingdom of justice, love and peace.

AND therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of the heavenly army, we sing the hymn of thy glory, evermore saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Preface of the Holy Ghost

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O holy Lord, almighty Father, everlasting God:

THROUGH Christ, our Lord. Who, ascending above all heavens and sitting at thy right hand, poured forth (this day) the promised Holy Ghost upon the sons of adoption. Wherefore with exceeding joy the whole round world exulteth. The heavenly Virtues also, and the Angelic Powers, together sing the hymn of thy glory, evermore saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Preface of the Most Holy Trinity

IT is very meet, right, and our bounden duty, that we should

at all times, and in all places, give thanks unto thee, O holy Lord, almighty Father, everlasting God:

WHO with thine only-begotten Son and the Holy Ghost art one God, one Lord: not one only Person, but three Persons in one Substance. For that which by thy revelation we believe of thy glory, the same we understand of thy Son, the same of the Holy Ghost without any difference of inequality. That in the confession of the true and everlasting Godhead, distinction in Persons, unity in Essence, and equality in Majesty may be adored. Which the Angels and Archangels, the Cherubim also and Seraphim praise: who cease not daily to cry out, with one voice saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Preface of the Transfiguration (From the South African Liturgy)

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O holy Lord, almighty Father, everlasting God:

BECAUSE the glory of thine Incarnate Word did shine forth upon the holy mount unto eyewitnesses of his Majesty, and did manifest the power and coming of his Kingdom with his Saints in light.

AND therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of the heavenly army, we sing the hymn of thy glory, evermore saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Preface of the Blessed Virgin Mary

Either the Annunciation, or the Visitation, or the Dormition, or the Nativity, or the Presentation is said, according to the title of the Feast. In Masses of the Immaculate Conception is said: the Immaculate Conception. In all other Feasts: the Festivity. In Votives in which a special Mystery is not to be expressed, and in the Mass of St. Mary on Saturdays: the Veneration.

IT is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O holy Lord, almighty Father, everlasting God:

AND that in the * * * of the ever-blessed Virgin Mary, we should praise, bless, and magnify thee. In that by the overshadowing of the Holy Ghost she conceived thine only-begotten Son: and shed forth upon the world the light eternal, Jesus Christ our Lord.

THROUGH whom the Angels praise, the Dominations adore, the Powers fear thy majesty. The Heavens and the heavenly Virtues and the blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, with suppliant thanksgiving saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Preface of the Apostles

IT is very meet, right, and our bounden duty: That we, O Lord, should humbly entreat thee, that thou, the ever-

lasting Shepherd, wouldst not forsake thy flock: but through thy blessed Apostles keep it by thy continual protection. That it may be governed by those same rulers whom, in thy stead, thou hast appointed for thy work as shepherds of thy people.

AND therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of the heavenly army, we sing the hymn of thy glory, evermore saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

Preface of the Dead

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O holy Lord, almighty Father, everlasting God:

THROUGH Christ, our Lord. In whom hath shone forth unto us the hope of a blessed resurrection: that they who bewail the certain condition of their mortality may be consoled by the promise of immortality to come. For to thy faithful people, O Lord, life is changed, not taken away: and at the dissolution of the tabernacle of this earthly sojourning, a dwelling-place eternal is made ready in the heavens.

AND therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of the heavenly army, we sing the hymn of thy glory, evermore saying:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest.

NOTES

Title Page

The title of the Memorial of the Body and Blood of our Lord Jesus Christ is kept in its Greek form of Anámnēsis. The concept of Memorial in English usage has come to be almost exclusively subjective. It is an external ceremonial which causes us by association to remember subjectively a past event. However, in liturgical usage, "Remembrance"—i.e., Anámnēsis—refers to an action which causes a past history (in this case the life, death, resurrection and ascension of Jesus Christ) to emerge objectively into present time. And just as in our Lord's earthly lifetime what He was accomplishing did not depend upon its conscious recognition by the majority of His contemporaries, nor was it made nonoperative or nonexistent by their positive rejection, so now the re-emergence of the eternalized history of that same life takes place at the Altar, whether those present are subjectively aware of its objectively operational reality or not.

Also, the Greek stress on the second syllable of Anámnēsis is retained for the same reason, namely in order to avoid confusion with the subjectivized meaning of the word as now taken over into English. The Altar does not merely "recall" the past in the sense of vividly "remembering" it. Instead, the Action of the Altar is an objective *re-calling*, a

renewed *re-presentation*, at a contemporary moment, of a series of events involving the redemption of the world, events which apart from the Altar could only be looked *back* upon (like all the rest of secular history) for edification and inspiration. But at the Altar they are entered into within the immediate present, and are thus enlarged in their historically past content by our contemporary participation and contribution.

Page 95

The Gathering of the Offertory: The Offertory is the presentation of the corporate accomplishments of the contemporary members of our Lord's continuing social Incarnation, as these have worked for the restoration of the world to an order corresponding to the will of its Creator. All such accomplishments are presented by means of, and under the forms of, material bread and wine. Bread and wine emerge out of a social history just passed, and are therefore the material bearers or carriers of all the work, thought, practice of virtue, and prayer, which have gone into their preparation. They are presented as a Sacrifice to God; and they can be so presented because they are received into the earthly humanity of our Lord's Incarnation, and are moved by Him to be received at the Altar by His Father, just as His own individuated unit of humanity (His Offertory) was received on the Cross. The Sacrifice of our lives and accomplishments in His continuing Incarnation is conveyed to the Altar in the movement of the Offertory; for there is a kind of "real presence" of what we do and are under the forms of those material objects which *come out of* what we do and are. Bread and wine—not the money of their purchase or cost of production—form the material basis of the Church's Sacrifice.

Page 97

The Prayer of Approach: This Prayer closely follows an ancient one found at this place in the English Prayer Book. The original phrase, "thoughts of our hearts," is altered to "thoughts and our hearts," because both our emotions and our reason must be cleansed for the work which now lies ahead. But emotion may not be confused with reason without grave danger, and rational beings do not think with their hearts!

Furthermore, we ought to pray at this point not so much for a capacity of greater love to God and the ability to praise Him (both of which have a strongly subjective reference), as we ought to pray for an ability to take the next objective step in our liturgical work, an ability to enter the Sanctuary and to approach the Altar of our Sacrifice.

Page 98

Kyrie, eleison: The Mass begins on a note of penitent supplication. The drama of the Mass is rooted in the drama of the history of our redemption. Thus the Church, in union with ancient Israel waiting for the coming of the Messiah and looking forward to the Birth in Bethlehem, cries "Lord, have mercy." And as this same history is set forth in the liturgical Christian Year, *Kyrie, eleison* also corresponds to the Season of Advent, looking forward to the Feast of Christmas.

Kyrie, eleison seems also to have been used anciently by crowds gathered to welcome a visiting monarch or local

ruler. In such usage it came to be synonymous with the modern "Hurrah." In both references, the words look forward to a joyous entrance of our Lord upon a local scene.

Our developed Christian culture—insofar as we achieve it together—arises from a confluence of three great streams of ancient cultures, Hebrew, Greek, and Latin. It is proper that the Liturgy of a local Church should be set forth in the contemporary language of its members. However, it is also fitting to remember the past out of which the present comes. Therefore there are retained in our Liturgy certain "token words" of the languages of our parent cultures: the Greek *Kyrie, eleison*, the Hebrew *Hosanna* and *Alleluia* of the Sanctus and the liturgical hymns, and the Latin *Ite, Missa est* of the dismissal at the end of the Mass.

The *Gloria*: In dramatic transition from the penitential *Kyrie, eleison*, or in equally enthusiastic continuation of its "Hurrah," the *Gloria in excelsis Deo* follows immediately. It follows here just as the Angels' Song over Bethlehem followed the "Mourning in Sion" of those who awaited the Messiah; just as Christmas follows Advent.

If this hymn be delayed until the end of Mass, after the Holy Communion, it not only loses its contextual unity with history and the Christian Year, but it also delays, with a superfluous redundancy of wordy thanksgiving, the departure of the members of our Lord's body for that renewed work in the outside world to which they are sped with urgent haste by the terminal *Ite, Missa est!*

Page 100

The Announcement of the Gospel: In our day, when all those who have part in the Liturgy may hold a Prayer Book,

it is not necessary to cumber the announcement of the Gospel by citing the specific Chapter and Verse of the appointed selection.

Page 101

The Homily or Sermon: Instruction and exhortation properly follow immediately upon the reading of the Gospel. The Homily is traditionally an exposition either of the Gospel for the day, or of the appointed Scripture Lesson. It concludes the instructional section of the Mass, and can often be of interest to many who are not yet themselves made members of our Lord's social body by Baptism.

There is a transition here in the movement of the Liturgy, and the action which follows the Homily and which begins with the united recital of the Nicene Creed, is the business of those only who are baptized members of the Community of the Incarnation. They alone are given the corporate power to effect and set forward the succeeding Consecration and Holy Communion.

The Nicene Creed: This Creed is here restored to the "We believe" form of the original Greek version. This is proper because the Creed is a corporate act of allegiance to the fundamental doctrines and theoretical analysis upon which the common life and work of the social body of the Incarnation are based. Only the baptized may properly participate in this confessional act. In this connection, the so-called Apostles Creed is always in the "I believe" form, because this contains the elements of the Faith which must be learned by newcomers as a preparation for Baptism. It is an intellectual affirmation for individuals who are not yet permitted to say "We" in a Christian sense; for they are not yet members of the Christian Community. When this latter Creed is used after Baptism, it still remains primarily an

individual recollection of Baptismal vows. Hence, when used in the Church Offices, it is traditionally repeated silently, for the sake of individual devotion at stated points of Common Prayer. It is never properly used in the Liturgy of the Altar.

At the end of the recitation of the Nicene Creed, the typical Christian Sign, the Sign of the Cross, is made. This is a ratification of a corporate solidarity. It is therefore not used in connection with the Apostles—the “I believe”—Creed. The Sign of the Cross, in this respect like many secular group gestures and salutes, when made at the end of the “We believe” Creed, signifies a common allegiance to the work of the organized Incarnational Party in its enterprise of the redeeming reorganization of human life in all its aspects and ramifications, both social and correspondingly individual.

Page 102

The Confessions and Absolutions: Our Lord alone, acting in and through the Community of the Incarnation, can prepare the Offertory of bread and wine for the Christian Sacrifice. In so far as this Offertory is acceptable to God, this is the work of the Incarnate Son. We who are the human members of the Incarnation, and who are therefore the appointed agents in our generation for the Gathering of the Offertory, seriously damage the historical structures of all bread and wine which we bring forward. We damage them by periods of apathy, tolerated weakness, unnecessary human failure, and all the gamut of human sin. Therefore our Lord must Himself intervene to apply His atoning power to such imperfect gifts. He must—for He alone can—render our gifts worthy to be moved forward to their Consecration.

In order to invoke our Lord's atoning Absolution, confession of human failures and sins is made on behalf of the Offertory just before its gifts are placed upon the Altar. First the Priest makes his Confession to the people. The people, by the authority of that Priesthood which is the possession of the Church as a whole, then give him Absolution. Then the people, in their turn, make a similar Confession and are absolved by the authority of their sacramentally representative Priest. In the mutuality of its human reference this is a completely democratic procedure.

These Absolutions are to be understood as coming from God, through our Incarnate Lord, and mediated within His Church. Their direct application is to the perfecting of the histories structurally carried along by the bread and wine now offered. The past sins, failures, and shortcomings of those who have prepared the Offertory are covered and reperfected as their material gifts are readied by our Lord for His Sacrifice. The Absolutions, therefore, are applied to the lives and persons of the members of the Community of the Incarnation through the fact that these lives and persons are historically involved in the bread and wine here perfected. Thus the liturgical Confessions and Absolutions are not "purely spiritual" transactions; but are instead the means of the application of the Atonement for the perfection of the material offerings which issue from the work of the Community of the Incarnation.

The formulation of "The ever-blessed Virgin Mary" is that of Archbishop Cranmer.

Page 105

The *Epiclesis*, or Invocation of the Holy Spirit: At the close of the first Prayers of the Offertory we pray that God

the Holy Spirit may descend upon the Community of the Incarnation here gathered, in order that the approaching Consecration may go forward. Since the Consecration itself is a creative act, this is effected by the power of the Second Person of the Blessed Trinity, "through whom all things were created." However, all creative acts are *enabled* by the intervention of the Holy Spirit as in the creation of the world, the conception of our Lord's individual humanity, and the Pentecostal initiation of the Church. But the Holy Spirit is not the creative Agent of the Godhead; and to consider Him so in the Consecration, as is done in the Liturgies of the Eastern Church, and (somewhat equivocally) in the present American Church Liturgy, is neither Creedally nor historically consistent.

Page 106

The Censing of the Altar: Psalm 141, Verse 2, reads: "Let my prayer, O Lord, be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice." The second part of this verse is omitted, because the "lifting up of hands" cannot be a sacrifice. This is merely a figure of speech. In an age in which such figures of speech are interpreted "spiritually" as the only genuine realities, while the true and material realities for which they stand are either forgotten or disdained by "spiritual" Christians, it is dangerous to give any opportunity whatever for such misinterpretations in the Liturgy.

Page 108

The Canon of the Mass: The Prayer of Consecration

of the Church's Sacrifice begins with Thanksgiving. This gives to the Liturgy its ancient Greek name of *Eucharist*. However, liturgical Thanksgiving, like "Memorial" or *Anámnesis*, has its peculiar meaning. "To give thanks" is here a transitive expression and in English would be better rendered "to thanksgive." In the Liturgy, "to thanksgive" means to consecrate. It initiates that Action whereby our Lord, present within His assembled social body, and acting through the sacramentally authorized Priest of that body, conveys the offered bread and wine of His Humanity into the level of the Being of His ascended Body and Blood. The consecrated Elements thus become "Thanksgiven" (*i.e.*, Consecrated) Things. Therefore these Objects themselves are often called *Eucharist*. And when in English we sometimes refer to a "Sacrifice of Thanksgiving," we are referring in liturgical language to the Sacrifice of the consecrated Bread and Wine of the Altar, to the Sacrifice of the Body and Blood of the Incarnate Lord.

It is fitting that the Consecration should be initiated by words spoken aloud and together by both the people and their Priest. Immediately after the initiation of the Canon in the *Eucharist* and *Sanctus*, the voice of the individual Priest is lowered, in order that in what follows the emphasis may be laid upon the corporate Act of Consecration, an Act which is the Priestly function of the whole Christian Community. The individual Priest here leads the people, as their sacramental representative, by prescribed movement and gesture. He may not in the slightest degree *replace* them by becoming the sole audible speaker of the words of the central movement of the Consecration. The primary emphasis in the Canon is that of something objectively happening, not of something being talked about or set forth in words.

In addition, the Silence of the Canon, during which all present act together in the consummation of their common Sacrifice, brings home (by this devotional technique) the

corporate solidarity in which they are made one in our Lord's humanity. Liturgical Silence has long been recognized as of unequalled value in this connection, a value which has been taken over from Catholic usage even by such extreme and anti-sacramental Protestants as the Quakers.

From ancient times the Church has united with the celebration of her Liturgy her commemorations before God both of the living, and faithful departed; her thanksgivings for the lives and triumphs of her Saints, as well as for blessings continually received within the Divine Community; her prayers for particular objectives and for power to fulfill the Incarnational tasks envisaged for the future. All these prayers and thanksgivings have clustered in a most natural manner around the great central Act of the Consecration. Even Archbishop Cranmer did not disturb this arrangement in his first Prayer Book. But when the English Liturgy was given its later form, the particularized petitional elements of the Canon were excised, and were set apart in a long Intercessory Prayer which now precedes the Prayer of Consecration and Sacrifice. More than any other feature, this has given the Anglican Liturgy a sophisticated literary quality utterly foreign to the great democratic liturgical art which has arisen from the centuries-long usage of the popular Christian mass movement.

For this reason the Church's intercessions and commemorations are now restored to those positions which they originally so naturally assumed. Here they are functionally associated with the objective movement of the Liturgy, where popular instinct correctly placed them, instead of being relegated to a literary region of mellifluous talk and spiritual aspiration.

At the beginning of the Canon the flavor of the Latin is not well conserved in the English rendering, "Lift up your hearts." The Latin original commands decisively: *Sursum corda!* ("Up with your hearts!") This carries the overtone of a military order appropriate to the action of a disciplined

group, the Church Militant. And the response, *Habemus ad Dominum*, suggests that the congregation has executed this command even as it is given and that hearts are *already* on high. The English "We lift them up unto the Lord," does not capture that sense of eagerness implicit in the original.

Likewise, the Hebrew *Hosanna*, while a cry of acclaim, is also an appeal for instant aid in extreme difficulty. It means "Save us, we pray!" The customary English rendering, "Glory be to thee, O Lord," loses the flavor of the Gospel setting, in which crowds of poor and oppressed people were crying out to our Lord as one who could bring them immediate (doubtless with eschatological association) rescue from their present miseries.

Page 112

The Commemoration of the Sacrifices of Israel: In the old Latin Canon this Commemoration is placed after the Words of Institution and the climax of the Consecration. However, the Sacrifices under the Old Covenant looked *forward* to the Sacrifice on Calvary, and therefore have more in common with the present Christian Offertory than with the consecrated *Eucharist* of the New Covenant.

Therefore the Commemoration of the Sacrifices of the Chosen People is here placed before the liturgically central moment of Consecration. They are thus associated with the Oblation of the Offertory, a position which they occupy both historically and theologically.

The distinction made in the Prayers of Oblation between *acceptance* of the Christian Offertory as distinct from the mere *receiving* of the Jewish sacrificial victims is intentional. Because of man's fallen state, the sacrifices of the Old Cove-

nant could get no further than being *received* at the Altar. They could not transgress the barriers set up by sin between man and God and thus be *accepted* in an eternal consummation. Only the Sacrifice of our Lord "pierced the floor of heaven"; and, by the same token, Christian Sacrifices are the only ones which can subsequently find this *acceptance* with God the Father.

Page 113

The Words of Consecration: The movement of the Consecration necessarily passes through a point of abrupt transition. This transition from the level of the bread and wine of our Lord's earthly humanity in the Offertory, to the level of their termination in the Body and Blood of His now ascended life, is that of a true change of state. In the physical level such changes of state are called "changes of phase," as when the solid phase of water called ice melts into its liquid phase; or when the liquid phase, in turn, changes into the gaseous one of water vapor. Such changes of state are always characterized by their sharp abruptness. There is always a qualitative discontinuity between any two phases of natural matter. There is, for example, no intermediate state of being between solid ice and liquid water. A block of ice may not be gradually softened through various stages of viscosity into a fully liquid condition.

Precisely such an abrupt transition marked that change of our Lord's earthly body, through the crucifixion, the resurrection, and ascension, into His glorified body as this now "sitteth at the right hand of the Father." In the Consecration of the Liturgy this same historical Transit of the Cross emerges into present time, in order that our Offertory may also be included within it. And this present transgression of the wall of partition between our time and God's eternity, on behalf of our gifts of offered bread and wine, is effected

by the Incarnate Son in sudden breach. The Consecration effects a change in phase, as it were, when our offerings within the natural order are moved into a state proper to a supranatural level of being. Such a movement can be neither gradual, in indistinguishable successive stages, nor can it be diffused over a period of time. It cannot be "reformist." It involves a revolutionary discontinuity in its process. The natural substances of the bread and wine suddenly *are* the Substances of the Body and Blood of God. The Transit of the Sacrifice is instantaneous.

Therefore it has become customary for the celebrating Priest to genuflect after the recitation of the Words of Consecration (so-called, although Scripturally they seem rather to be the Words of Distribution), and for him to elevate the Consecrated Species that they may be seen by all present.

This genuflection and elevation insist that a point of qualitative discontinuity at the Consecration exists. All action which precedes this moment is but a preparation leading up to it. All that follows is but the mediation of the Consecrated Elements back into that social body of our Lord from which, in their initial and unconsecrated state, they were originally drawn. The Liturgical Action of the Church has a consecrating climax at its center; and this needs to be set forth if we are to avoid the errors of thinking of the actual change effected by the Consecration as diffuse and gradual. Revolution, not Reform, is at the heart of the Liturgy.

The word "creative" inserted in the traditional Western "holy and venerable hands," and so appropriate in this consecrational context, is taken from the Armenian Liturgy.

Page 114

The Angel of the Sacrifice: The Angel here introduced in the Western Liturgy is our Lord Himself. He it is who, in

His acceptance and Consecration, conveys our offerings of bread and wine into the level of His ascended state. Therefore, by the same token, in this Consecration He conveys them to the "Altar on high," that is, into the level of the Godhead.

Some doubt, however, has been evidenced in certain quarters about the identity of this Angel. Cranmer, either through ignorance or hostility to the whole concept of our Lord as a moving sacrificial Agent within the Mass, substituted a plurality of Angels in his "Supper of the Lorde." He thus denied, as he cleverly did in other ways, both the reality of the Liturgical Sacrifice and of our Lord's priestly function within it. The Angel is here given His proper title of High Priest of our profession (Heb. 3:1), and the possibility of ambiguity is removed.

Page 115

The Self-deprecation: This corresponds to the "And although we be unworthy," of the Prayer Book, and to the Latin, *Nobis quoque peccatoribus*, "To us also, thy sinful servants." The latter is here altered to read "suppliant servants." The historical past of all presently assisting has by this time been mercifully covered by the Absolutions, and has been received into the perfection of our Lord's Body and Blood. It is therefore out of place to indulge in self-deprecation, or for the sacrificers to refer to themselves as sinful in an immediate application. And if this reference is meant to cover a possible future, it is here excessive. Experience may well warn us that unfortunately we may sin again; but in this context we ought not, as it were, to take it for granted.

The Lord's Prayer: The most inclusive, best balanced, and correctly ordered prayer we possess, concludes the Canon of the Anámnesis. Here the people, with raised voices, join their Priest while they recite it together. Thus the Canon is framed by the Thanksgiving at its initiation and the Lord's Prayer at its end. It begins audibly, sinks to reverent silence during its central Action, and emerges again into the level of the audible, in preparation for the Holy Communion.

All the petitions of the *Pater Noster* have direct bearing upon the life and work of the Divine Community which now finds its central liturgical expression and consummation in the Christian Sacrifice; but, at the close of the Canon, perhaps the most significant petition is "Give us this day our daily bread."

The Pre-Communion Prayers: These prayers are new compositions, although they follow in some measure traditional forms. The first is a prayer for unity in the Holy Communion. The second asks that we may in very deed receive our Lord in the Holy Communion, together with our own Gifts within the Incarnation, now consecrated and therefore united both to our Lord's ascended humanity and to His Godhead. The third prayer looks forward to our future work and future Sacrifice of it in some succeeding Mass.

Cranmer's "Prayer of Humble Access," which he substituted for the Latin Prayers at this point, is a beautiful literary composition. It is also doctrinally valuable, although it is at least doubtful whether Cranmer gave it quite that liturgically Catholic interpretation of which it is nevertheless

entirely patient. However, the almost abject grovelling which it requires on the part of the Communicants is here out of place. The Communicants, already absolved, and enabled by the Holy Spirit, can come forward with "boldness," courage, and thanksgiving for their presently bestowed refection. It is a kind of discourteous display of lack of faith in our Lord to continue at this point to wallow, as it were, in self-deprecation.

Page 120

The *Benedictus qui venit*: This is properly said just before the reception of the Holy Communion. Here it is a cry of welcome to our Lord who comes to bestow Himself upon those who await His ineffable Gift.

This same cry is inappropriate at the beginning of the Canon, where it is now too often used, because within the Canon our Lord is receiving the Offertory of His Church into the level of His Godhead. Therefore the direction of the movement of the Consecration is the very reverse of that of the Holy Communion. In the Consecration our Lord—as in His individuated Incarnation—is not "converting the Godhead into flesh," but is "taking the manhood into God." On the other hand, in the Holy Communion He does indeed "come unto His own," and the cry of welcome *Benedictus qui venit* ought to be spontaneous.

The Words of Delivery of the Sacrament: These words are limited to a simple statement of what the Consecrated Gifts actually are. All further theological analysis and devotional thought may safely be left to those who receive the Holy Communion. The wordy and equivocal statements put into the mouths of the distributing Ministers at this point in

the Prayer Book are an affront to the intelligence of the Communicants.

Page 122

The *Ite, Missa est*: The final spoken Blessing is omitted. This was a late liturgical introduction, in any case. The reception of the Holy Communion is itself the crowning Blessing of the Liturgy. Any humanly mediated Blessing after this great Event is a sorry anticlimax. The proper conclusion of the Anámnesis is the urgent sending forth of the people into the still unredeemed environing world that they may again attack its disorders in the Name of the Incarnate Lord: *Ite, Missa est!*

Concluding Devotion: The first Chapter of the Holy Gospel according to John came to be said privately by the celebrating Priest as he retired to the sacristy. Later, it was said at the Altar, and in the Latin rite it is now announced as if it were part of the Liturgy itself. It can serve as a useful concluding devotion for both Priest and people, because it contains an incomparable summary of the truths of the Incarnation. But the liturgical versicles and responses, and other ritual honors, are omitted; for when used here the Gospel is not within the framework of the Action of the Anámnesis.